

THE
RAMAYANA
ORIGINAL TEXT AND TRANSLATION
VOL. II



THE RAMAYANA

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THE
RAMAYANA
OF
TULSIDAS

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गोस्वामी तुलसीदास-कृत

रामचरितमानस

Rendered into English Verse

by
The Rev. A. G. ATKINS

[In Three Volumes]

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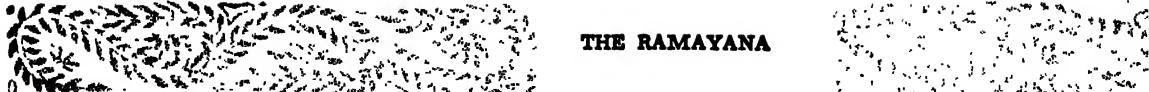
ORIGINAL TEXT AND TRANSLATION

VOL. II

Events in Avadh. In The Forest.

अयोध्याकाण्ड - अरण्यकाण्ड

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New Delhi



THE RAMAYANA



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पाठ-चिह्नों का स्पष्टीकरण

रामचरितमानस के इस संस्करण के दोनों पाश्वों में जहाँ-तहाँ कुछ पाठ-चिह्न लगे हुए हैं। यह इन चिह्नों पाठ के आरम्भ का सूचक है और यह इन पाठ के अन्त का। अन्त (६) से लेकर आरम्भ (१) तक के बीच का अंदर पाठ—विशेषतः सामुदायिक पाठ—के समय छोड़ा जा सकता है। इससे कथा-प्रवाह अथवा रस-निष्पत्ति में कोई बाधा नहीं पहुँचेगी। निर्दिष्ट स्थलों में अधिकतर वर्णन-विस्तारवाले स्थल हैं, अथवा ऐसे प्रसंग हैं जो आवश्यक या सामयिक नहीं हैं। ऐसे स्थलों का निर्णय तुलसी-साहित्य के मर्मज्ञ विद्वान् एवं भाष्यकार श्री वियोगी हरि की सम्मति से किया गया है। इस विषय में अन्य विद्वानों तथा विशेषज्ञों के विचार प्राप्त होने पर आगामी संस्करण में परिवर्तन किया जा सकता है।



THE RAMAYANA

IV



द्वितीय सोपान, अयोध्याकाण्ड

ॐ वामाङ्गे च विभाति भूधरसुता देवापगा मस्नके
 भाले बालविधुर्गले च गरलं यस्योरसि व्यालराट् ।
 सोऽयं भूतिविभूषणः सुरवरः सर्वाधिपः सर्वदा
 शर्वः सर्वगतः शिवः शशिनिभः श्रीशङ्करः पातु माम् ॥ १ ॥
 प्रसन्नतां या न गताभिषेकतस्तथा न मम्लौ वनवासदुःखतः ।
 मुखाम्बुजश्री रघुनन्दनस्य मे सदास्तु सा मञ्जुलमञ्जुलप्रदा ॥ २ ॥
 नीलाम्बुजश्यामलकोमलाङ्गं सीतासमारोपितवामभागम् ।
 पाणौ महासायकचारुचापं नमामि रामं रघुवंशनाथम् ॥ ३ ॥

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BOOK II—EVENTS IN AVADH

(Happiness and Tragic Sorrow in Avadh City and Kingdom)

Sanskrit Invocation and Praise

मंगलाचरण

1. He on whose left shines the mountain princess, from whose head springs Ganges, divine river;
 Who as signs shows on his brow the new moon, drug stain on his throat and snake as sacred thread;
 He adorned with streaks of ash, the lord of gods and of all beings, the Unchanging;
 Like the moon in hue; destroyer; Siva, Omnipresent Lord! Me ever do thou guard.
2. He who showed no pleasure when anointed king,
 nor sorrow at his exile to the forest,
 I adore him, Raghunandan; may the glory of his lotus-face forever bless me;
3. He with body dark and tender as the lotus blossom, and with Sita on his left hand,
 He who bears with grace the bow and arrow in his hand, the glori'us monarch of Raghu's line.

दोहा १

स्त्री गुह चरन सरोज रज निज मनु मुकुरु सुधारि ।
बरनाँ रघुबर बिमल जसु जो दायकु फल चारि ॥

DOHA 1

With dust from my own *guru*'s lotus feet cleanse I
All filthiness from my mind's mirror,
And praise Rama's spotless renown that assures me
All good, as it frees me from error.

चौपाई १

जब तें रामु ब्याह घर आए । नित नव मंगल मोद वधाए ॥
भुवन चारिदस भूधर भारी । सुकृत मेघ बरषाहि सुख वारी ॥
रिधि सिधि संपति नदीं सुहाई । उमगि अवध अंबुधि कहुँ आई ॥
मनिगन पुर नर नारि सुजाती । सुचि अमोल सुंदर सब भाँती ॥
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सब बिधि सब पुर लोग सुखारी । रामचंद मुख चंदु निहारी ॥
मुदित मातु सब सखीं सहेलीं । फलिन विलोकि मनोरथ बेलीं ॥
राम रूप गुन सीलु सुभाऊ । प्रमुदित होइ देखि सुनि राऊ ॥

CHAUPAI 1

From the time Rama came to his home newly wed,
All around daily new joys and pleasures were spread;
The fourteen created realms seemed like great mountains,
And bliss-showers fell from good deeds like cloud fountains;
True wealth and success with full unhindered motion
Flowed onward to Avadh as streams to the ocean;
The town's men and women, like gems of great worth
And great beauty, were noble in life as in birth.
The city's perfection surpasses all telling;
It seemed the Creator in pow'r was excelling;
The people in all things found happiest blessing,
The vision of Rama's face always possersing;

The queen-mothers, with ev'ry friend and handmaiden,
Rejoiced at the vine of their hopes so fruit-laden;
Young Rama, so handsome, so good and so gifted,
The king saw and heard of, his heart thus uplifted.

दोहा २

सब के उर अभिलाषु अस कहर्हि मनाइ महेसु ।
आपु अछत जुवराज पदु रामर्हि देउ नरेसु ॥

DOHA 2

The people were all with one longing inspired,
Which to Siva in pray'r they expressed;
That the king, while still living, young Rama as heir
With the kingdom and pow'r would invest.

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चौपाई २

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एक समयैं सब सहित समाजा । राजसभाँ रघुराजु विराजा ॥
मकल सुकृत मूरति नरनाहू । राम सुजस सुनि अतिहि उछाहू ॥
नृप सब रहर्हि कृपाँ अभिलाषें । लोकप करहि प्रीति रुख राखें ॥
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मंगल मूल रामु सुत जासू । जो कछु कहिअ थोर सबु तासू ॥
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न्नवन समीप भए सित केसा । मनहूँ जरठपनु अग उपदेसा ॥
नृप जुवराजु राम कहुँ देहू । जीवन जनम लाहु किन लेहू ॥

राम-राज्या-
भिषेक की
तैयारी

CHAUPAI 2

One day the king sat in a royal durbar,
With officials and nobles from near and from far;
In him worthy deeds seemed to reach fullest height;
Of the virtues of Rama he heard with delight;
Ev'ry other king looked for his grace and support,
And the gods themselves all seemed his favour to court.
Where'er thro' the worlds or thro' time one's mind fared,
Not a one could in fortune with him be compared,

Having Rama as son, source of all that is good;
Words could never be found this to tell as one should.

The king took up his mirror, as oft he had done,
And looked in it a moment to straighten his crown;
Thus he saw whitened hairs gath'ring over his ears;
There they spoke as the voice of his now advanced years:
"Let Rama, O king, now be set on the throne,
"And your own birth and life its fulfilment thus own."

दोहा ३

ये हैं विचार उर आनि नृप सुदिनु सुअवसरु पाइ ।
प्रेम पुलकि तन मुदित मन गुरुहि सुनाएउ जाइ ॥

DOHA 3

So with this as the thought and intent of his heart,
On a suitable day and occasion,
He went to his counsellor, and with deep joy
And love, told him of this his persuasion.

चौपाई ३

कहाइ भुआलु सुनिअँ मुनिनायक । भए रामु सब विधि सब लायक ॥
सेवक मचिव सकल पुरबासी । जे हमरे अरि मित्र उदासी ॥
मवहि रामु प्रिय जेहि विधि मोही । प्रभु असीस जनु तनु धरि सोही ॥
विप्र महित परिवार गोसाई । करहिं छोहु सब रउरहि नाई ॥
जे गुरु चरन रेनु मिर धरहीं । ते जनु सकल विभव वस करहीं ॥
मोहि सम यहु अनुभाएउ न दूजें । सबु पाएउ रज पावनि दूजें ॥
अब अभिलाषु एकु मन मोरें । पूजिहि नाथ अनुग्रह तोरें ॥
मुनि प्रमन्न लखि सहज सनेहू । कहेउ नरेस रजायेसु देहू ॥

CHAUPAI 3

To the saint he said, "O best and wisest of men,
"Rama's fitted, all things in his power and ken;
"Ev'ry citizen, minister, helper or servant,
"To me friend or foeman, indiff'rent or fervent,



“To all of them Rama is dear as to me,
“And in him truest blessing embodied they see;
“All the priests and their families, reverend sir,
“Just as you, upon him their affections confer.
“Those who bow in the dust at the feet of their lord,
“Others to them all glory and power accord;
“None in bliss is my equal the whole wide world thro’;
“To your graciousness answ’ring my meekness ’tis due;
“Just one wish unfulfilled in my heart yet remains;
“This can also be done if your grace so ordains.”
The saint was well pleased at this loving demand,
And replied, “O king, give me your royal command.

दोहा ४

४६?

गजन राजर नामु जसु मब अभिमत दातार ।
फल अनुगामी महिम मनि मन अभिलापु तुम्हार ॥

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DOHA 4

“Your name and your fame are the capable givers
“Of all your good wishes, O king;
“O gem of all rulers, the fruit of your wish
“Follows on as the natural thing.”

राम-राज्या-
भिषेक की
नैयारी

चौपाई ४

मब विधि गुर प्रमन्न जिअँ जानी । बोलेउ राउ रहमि मृदु वानी ॥
नाथ गमु करिअहिं जुबराजू । कहिअ कृपाँ करि करिअ समाजू ॥
मोहि अछन येहु होइ उछाहू । लहहिं लोग मब लोचन लाहू ॥
प्रभु प्रमाद सिव सबइ निबाहीं । येह लालमा एक मन माहीं ॥
पुनि न मोचु ननु रहउ कि जाऊ । जेहि न होइ पाछे पछिनाऊ ॥
सुनि मुनि दसरथ बचन सुहाए । मंगल मोद मूल मन भाए ॥
सुनु नृप जासु बिमुख पछिताहीं । जासु भजन बिनु जरनि न जाहीं ॥
भाउ तुम्हार तनय सोइ स्वामी । गमु पुनीत प्रेम अनुगामी ॥

CHAUPAI 4

Thus seeing his counsellor willing and pleased,
All the thoughts of his heart the king gladly released:

“Kindly send out the word that the council be called,
“And let Rama as ruler at once be installed;

“Let this glad thing happen while still I am living,
“Which bliss to all eyes will for ever be giving. -

“Great Siva does all things, my lord, by your favour;
“With this wish fulfilled, I shall know peace forever;

“I'll not worry whether I live or have sentence
“Of death, for no cause will remain for repentance.”

At these words of Dasrath, which glad hope instilled,
With new joy was the heart of the saintly one filled:

“He whose anger brings grief and remorse,” he replied,
“He whose worship neglecting dire woe must betide,

“That Lord Rama, O king, he the Most Holy One,
“The All-loving, has deigned to be born as your son.

दोहा ५

बेगि बिलंबु न करिअ नृप साजिअ सबुइ समाजु ।
सुदिनु सुमंगल तबहिं जब रामु होहिं जुबराजु ॥

DOHA 5

“Let there be no delay, but as ruler at once
“Give the order and make preparations;
“The council call quickly; the day Rama's given
“The throne will bring high celebrations.”

चौपाई ५

मुदित महीपति मंदिर आए । सेवक सचिव सुमंत्रु बोलाए ॥
कहि जय जीव सीस तिन्ह नाए । भूप सुमंगल बचन सुनाए ॥
प्रमुदित मोहि कहेउ गुर आजू । रामहि राय देहु जुबराजू ॥
जौं पांचहि मत लागइ नीको । करहु हरषि हियं रामहि टीका ॥
मंत्री मुदित सुनत प्रिय बानी । अभिमत बिरव परेउ जनु पानी ॥
बिनती सचिव करहिं कर जोरी । जिअहु जगतपति बरिस करोरी ॥
जग मंगल भल काजु विचारा । बेगिअ नाथ न लाइअ बारा ॥
नृपहिं मोदु सुनि सचिव सुभाषा । बहुत बोँड जनु लही सुसाखा ॥

CHAUPAI 5

The king called at once, when he came to his dwelling,
For Sumant, his minister, gladness upwelling,

“All honour, O king!” Sumant said as he bowed;
Then the thoughts of his heart the king uttered aloud:

“Today did the saint his mind gladly declare,
“That prince Rama be given the throne as the heir;
“If the council approves let a day be appointed,
“And joyously Rama as king be anointed.”

At this was Sumant with fresh gladness inspired;
Like a well-watered plant was the thing he desired;
With hands humbly clasped thus he made his petition,
“Long years may you live, sir, in happy condition;

“A blessing to all is the plan you have made,
“Let it be done at once, my lord, not be delayed.”

Well pleased was the king when these thoughts he was told,
As a creeper grows strong on strong boughs laying hold.

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दोहा ६

कहेउ भूप मुनिराज कर जोइ जोइ आयेसु होइ ।
राम राज अभिषेक हित बेगि करहु सोइ सोइ ॥ §

गम-राज्या-
भिषेक की
नैयारी

DOHA 6

“Whatever the orders,” he said, “that are given
“By Vashishth, the saint and devout,
“To carry thro’ Rama’s anointing as king,
“And installing—be those carried out.”

चौपाई ६

हरषि मुनीस कहेउ मृदु बानी । आनहु सकल सुतीरथ पानी ॥
औषध मूल फूल फल पाना । कहे नाम गनि मंगल नाना ॥
चामर चरम बसन बहु भाँती । रोम पाट पट अगनित जाती ॥
मनिगन मंगलं बस्तु अनेका । जो जग जोगु भूप अभिषेका ॥
बेद बिहित कहि सकल बिधाना । कहेउ रचहु पुर बिविध बिताना ॥

सफल रसाल पूगफल केरा । रोपहु बीथिन्ह पुर चहुँ फेरा ॥
 रचहु मंजु मनि चौकइँ चारू । कहु बनावन बेगि बजारू ॥
 पूजहु गनपति गुर कुलदेवा । सब बिधि करहु भूमिसुर सेवा ॥

CHAUPAI 6

Vashishth said in tones that were eager and lowly,
 "Bring water from all places sacred and holy;
 "Bring all kinds of spices, of flowers and fruits,
 (Each one naming) "and all kinds of herbs and of roots;
 "Finest feathers and fans, skins of every kind;
 "Woven cloth, silk and wool; clothes—the best you can find;
 "Bring us all kinds of jewels and auspicious things
 "That the world thinks should serve the anointing of kings."

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PLANS FOR
RAMA'S
CORONATION

In details he gave things ordained in the scriptures,
 And said, "Put up varied and beautiful structures;
 "Have planted along the streets fruit-bearing trees,
 "Mango, betel-nut, plantains, with fruit that will please;
 "With the finest of gems mark out beautiful squares;
 "Ask the people to decorate all the bazaars;
 "Worship Ganesh, your family priests for their worth,
 "And the gods; serve all Brahmans as lords of the earth.

दोहा ७

ध्वज पताक तोरन कलस सजहु तुरग रथ नाग ।
 मिर धरि मुनिबर वचन सब निज निज काजहिं लाग ॥

DOHA 7

"Have flags, banners, arches, and pillars prepared,
 "Also elephants, chariots and horses."
 The people accepted these orders and gladly
 Began work with all their resources.

चौपाई ७

ग जो मुनीस जेहि आयेसु दीन्हा । सो तेहि काजु प्रथम जनु कीन्हा ॥
 विप्र साधु सुर पूजत राजा । करत राम हित मंगल काजा ॥

सुनत राम अभिषेक सुहावा । बाज गहागह अवध बधावा ॥
राम सीय तन सगुन जनाए । फरकहिं मंगल अंग सुहाए ॥
पुलकि सप्रेम परसपर कहहीं । भरत आगमनु सूचक अहहीं ॥
भए बहुत दिन अति अवसरी । सगुन प्रतीति भेट प्रिय कंरी ॥
भरत सर्विस प्रिय को जग माहीं । इहइ सगुन फलु दूसर नाहीं ॥
रामहि बंधु सोचु दिन राती । अंडन्हि कमठ हृदउ जेहि भाँती ॥

CHAUPAI 7

The work that the saint asked of each to be done,
By each person that work as the first was begun.

The king honoured Brahmans, saints, each divine being,
Sure hope of the welfare of Rama thus seeing.

As news of the coming enthronement went round,
Happy music and greetings began to resound;

४६५

And both Sita and Rama, by throbs in the side
Of the body--good omens--knew good would betide.

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A-thrill with their love they said one to the other,
"This means the return of dear Bharat, our brother;
"Long days, since he visiting went, have gone by;
"All these signs say a dear one's arrival is nigh;
"To us in this world none than Bharat is dearer;
"The signs mean he's coming, each day getting nearer!"

राम-राज्या-
भिषेक की
तैयारी

His brother was in Rama's heart day and night,
As a turtle yearns over her eggs out of sight.

दोहा ८

एहि अवसर मंगलु परम सुन रहसेउ रनिवासु ।
सोभत लखि विधु बढ़त जनु वारिधि वीचि विलासु ॥

DOHA 8

The news of the crowning moved all the fair ladies
Of court with the gladdest emotion;
As, seeing the full moon in all its bright glory,
Joy uplifts the waves of the ocean.

चौपाई ८

प्रथम जाइ जिन्ह बचन सुनाए । भूषन बसन भूरि तिन्ह पाए ॥
 प्रेम पुलकि तन मनु अनुरागीं । मंगल कलस सजन सब लागीं ॥
 चौकड़ै चारु सुमित्रा पूरीं । मनिमय विविध भाँति अति रुरीं ॥
 आनंद मगन राम महतारी । दिए दान वहु विप्र हँकारी ॥
 पूजीं ग्रामदेवि सुर नागा । कहे बहोरि देन बलि भागा ॥
 जेहि विधि होइ राम कल्यानू । देहु दया करि सो वरदानू ॥
 गावहिं मंगल कोकिल बयनी । विधु बदनी मृग सावक नयनी ॥

CHAUPAI 8

The ones who first brought to the palace the news,
 Received jewels and clothing, the best they could choose.

The queens were all thrilled with love, all gladsome-hearted;
 At once plans for great decorations they started;

Sumitra laid many a beautiful square,
 Made of all kinds of precious stones, costly and rare;

Rama's mother, exulting in thoughts of her boy,
 Called the Brahmans and gave them large gifts in her joy;

To the gods of heav'n, nature and household she prayed,
 With her off'rings and promises now to them made:

"By means Rama's welfare forever assuring,
 "Pray bless us, upon us your mercy outpouring."

Fawn-eyed, moon-faced women, in glad tones and words,
 Sank bright songs—voices theirs like the sweetest of birds.

दोहा ९

राम राज अभिषेकु सुनि ह्रियं हरणे नर नारि ।
 लगे सुमंगल सजनं सब विधि अनुकूल विचारि ॥

DOHA 9

The news of Lord Rama's anointing as king
 Warmed the heart of each woman and man;
 At once, thinking out the most suitable ways,
 They their festive adorning began.



चौपाई ९

तब नरनाह वसिष्ठु बोल्याए । गम धाम मिख देन पठाए ॥
गुर आगमनु सुनत रघुनाथ । द्वार आड पद नाण्ड माथा ॥
सादर अरघ देड घर आने । सोग्न भौंति पूजि मनमाने ॥
गहे चरन मिय महित वहोरी । थोले गमु कमल कर जोरी ॥
सेवक मदन स्वामि आगमन् । मगल मूल अमगल दमन् ॥
तदपि उचित जनु वोलि मप्रीती । पठड़ा काज नाथ असि नीती ॥
प्रभुता तजि प्रभु कीङ्ग मनेहू । भाण्ड पुनीत आजु थेहू गेहू ॥
आयमु होड मो करा गोमार्ड । मेवकु लहड स्वामि मेवकाई ॥

CHAUPAI 9

४६७

The king called Vashishth, him to Rama he sent,
To inform and prepare him for this great event 467
When of Vashishth's arrival Prince Rama was told,
Low he bowed as he met him upon the threshold,
He sprinkled pure water as indoors he led him,
Then honour in all prescribed manners he paid him,
With Sita the feet of his teacher he grasped,
And then reverently said, with his hands humbly clasped
"When comes to the house of a servant his master,
"It brings greatest good and averts all disaster,
"By custom more fitting twould be if some word
"Had been sent calling me to come to you, my lord;
"But in love to your dignity paid you no heed,
"And my house by your presence is holy indeed.
"Your wishes now tell me, my master, I pray you,
"And I as your servant at once will obey you"

राम-राज्या-
भिषेक की
नयारी

दोहर १०

सुनि सनेह साने व्रचन मुनि रघुवर्गहि प्रसम ।
राम कम न तुम्ह कहहु अम हम बस अवतम ॥

DOHA 10

At these words of Rama so full of affection,
The saint highly praised and extolled him:
"By right as the light of the Sun-Race most bright
"You speak courte'usly, Rama," he told him.

चौपाई १०

वरनि राम गुन सीलु सुभाऊ । बोले प्रेम पुलकि मुनिराऊ ॥
भूप मजेउ अभिषेक ममाजू । चाहत देन तुम्हाहि जुवगज् ॥
राम करहु मव संजम आज् । जौ विधि कुसल निवाहड काजू ॥
गुरु मिख देइ गय पहि गाऊ । राम हृदयं अस विसमउ भाऊ ॥
जनमे एक सग सब भाई । भोजन सयन केलि लग्निकाई ॥
करनवेध उपबीन विआहा । संग सग सब भाए उछाहा ॥
विमल वस येहु अनुचित एकू । वधु विहाड वडेहि अभिषेकू ॥
प्रभु सप्रेम पछिनानि मुहाई । हरउ भगत मन कै कुटिगाई ॥

CHAUPAI 10

The saint, praising thus Rama's fine disposition,
For love giving love, gladly told of his mission:
"The king now as ruler intends to appoint you,
"And plans he is making as king to anoint you;
"By pray'i and abstention begin now preparing,
"That all may go thro' with success and fine faring."

The saint with these words to King Dasrath returned;
Consternation seized Rama at this he had learned,
"Born together, we brothers share all things," he said,
"All our lives with each other we've eaten, slept, played;
"Together ears pierced, sacred thread donned and married,
"As one and together thro' all things were carried;
"Must I in our spotless line one flaw now own,
"That the eldest without the rest come to the throne?"

The lord's sorrowing love at this thing so adverse
Will remove from devoted hearts all thoughts perverse.

दोहा ११

तेहि अवसर आए लघनु मगन प्रेम आनंद ।
सनमाने प्रिय वचन कहि रघुकुल कैरव चंद ॥

DOHA 11

At that moment Lakshman came in, by his gladness
And love all uplifted and thrilled;
And Rama, the moon to the lotus-like Sun-Race,
Gave welcome, himself with love thrilled.

चौपाई ११

वाजहि वाजन विविध विधाना । पुर प्रमोदु नहि जाइ वगाना ॥
भरत आगमनु सकल मनावहि । आवहु वेगि नयन फलु पावहि ॥
हाट वाट घर गली अथाई । कहहि परमपर लोग लोगाई ॥
कालि लगन भलि केतिक वारा । पूजिहि विधि अभिलापु हमाग ॥
कनक सिधासन सीय समेता । वैठहि रामु होइ चित चेता ॥
सकल कहहि कब होइहि काली । विधन मनावहि देव कुचाली ॥
तिन्हहि सोहाइ न अवध वधावा । चोरहि चंदिनि रानि न भावा ॥
सारद बोलि विनय सुर करहीं । वारहि वार पाय लइ परहीं ॥

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राम-राज्या-
भिपेक की
तंयागी

CHAUPAI 11

By sweet music on instruments played of all kinds,
The whole city reveals the untold joy it finds;
All pray for the hast'ning of Bharat's arrival,
That eyes, seeing him, may find happy revival;
In markets and shops, homes and places of meeting,
With these words the people give mutual greeting:
"Oh, hasten the day with its moment propitious,
"When all hopes will find their fulfilment auspicious,
"When this blessed vision our eyes shall behold
"Of our Rama with Sita set on thrones of gold."
While they in bright hopes of tomorrow were basking,
Perverse gods in envy for hindrance were asking;

No hope or joy found they in Avadh's great pleasure;
 Bright moons do not please thieves who seek stolen treasure!
 They sought Sarasvati, their pray'rs they presented,
 Oft falling before her like persons demented:

दोहा १२

विपति हमारि बिलोकि बड़ि मातु करिआ सोइ आजु ।
 राम जाहि वन गजु तजि होइ सकल सुर काजु ॥

DOHA 12

"O mother," they prayed, "do thou act to remove
 "The distresses of which we now tell;
 "If Rama will give up the throne and go off
 "To the forest, for us 'twill be well."

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चौपाई १२

सुनि सुर विनय ठाडि पच्छनाती । भइउँ मरोज विपिन हिम राती ॥
 देखि देव पुनि कहहि निहोरी । मातु तोहि नहि थोरिउ खोरी ॥
 विसमय हरप रहत रघुगाऊ । तुम्ह जानहु मव गमु प्रभाऊ ॥
 जीव करम वस सुख दुख भागी । जाइअ अवध देव हित लागी ॥
 वार वार गहि चरन सँकोची । चली विचारि विवृथ मनि पोची ॥
 ऊँच निवासु नीचि करतूती । देखि न सकहि पराइ विभूती ॥
 आगिल काजु बिचारि वहोरी । करिहहि चाह कुमल कबि मोरी ॥
 हरपि हृदयैँ दमरथपुर आई । जनु ग्रहदमा दुमह दुखदाई ॥

CHAUHAI 12

The goddess was pained at the gods' pray'rful sallies,
 "A frosty night I," she said, "to beds of lilies."
 The gods, seeing this, said, as efforts they doubled,
 "In this, mother, no blame is yours; why be troubled?
 "The nature of Rama you very well know,
 "Far removed he from pleasure's or sorrow's vain show;
 "Their deeds doom all creatures to joy or to sorrow;
 "For us go to Avadh—at once, not tomorrow."

Her feet they oft clasped, hard they pressed and persuaded;
She yielded, deplored their minds so degraded:

“So high their abode; yet so base are their ways,
“That they cannot endure others’ glory and praise.”

Then she said, with her thoughts upon coming events,
Scribes and poets will seek me and bless my intents.[¶]

Then went she to Dasrath’s town, thus her heart gladdened,
An eclipse by which hearts were troubled and saddened.

दोहा १३

नामु मंथरा मंदमति चेरी कैकइ केरि ।
अजस पेटारी नाहि करि गई गिरा मनि फेरि ॥

DOHA 13

४७१

She chose hump-backed Manthara, handmaid of Bharat’s
Own mother, Kaikeyi the queen;
She poisoned her mind, filled her full of all mischief,
And then she returned all unseen.

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चौपाई १३

कैकेयी की
कुमति नथा
राम-वनवास

दीख मंथरा नगर बनावा । मंजुल मंगल वाज बधावा ॥
पूँछेमि लोगन्ह काह उछाह । राम तिलक सुनि भा उर दाह ॥
करै विचारु कुबुद्धि कुजाती । होइ अकाजु कवनि विधि राती ॥
देखि लागि मधु कुटिल किराती । जिमि गवै तकइ लेउँ केहि भाँती ॥
भरत मातु पहिं गइ बिलखानी । का अनमनि हसि कह हँसि रानी ॥
उतरु देइ नहिं लेइ उसाँसू । नारि चरित करि ढारइ आँसू ॥
हँसि कह रानि गालु बड़ तोरें । दीन्हि लखन सिख अस मन मोरें ॥
तवहुँ न बोल चेरि बड़ि पापिनि । छाड़इ स्वास कारि जनु साँपिनि ॥

CHAUPAI 13

The maid saw the city so well decorated,
Heard music and songs, saw the people elated;

¶ An Indian commentator says: For the theme given by what she is about to do and its great outcome.

She asked what was happ'ning, why all were so jolly;
 They said, "Rama's crowning!" In envious folly
 This low-born, mean-spirited woman then thought,
 "By tonight how can these things be all brought to naught?"
 She looked round like a jungle-tribe woman who roams
 The woods, seeing and wanting the best honey-combs;
 She sought Bharat's mother and came to her wailing;
 "What now has gone wrong?" said Queen Kaikeyi, smiling;
 No word the maid answered, but stood glum and sighing,
 Then woman-like shed tears with sobbing and crying;
 The queen laughing said, "You're an impudent minx,
 "Lakshman's taught you a much-needed lesson, methinks."
 But the maid, evil-minded, still answered no word,
 Simply stood like a poisonous snake breathing hard.

दोहा १४

सभय रानि कह कहसि किन कुसल रामु महिपालु ।
 लखनु भरतु रिपुदमनु सुनि भा कुवरी उर मालु ॥

DOHA 14

The queen was now worried; said, 'Why don't you speak?
 "Is our Rama not well, or the king?
 "Bharat, Lakshman, or Shatrughna?" Even more pain
 To the hunch-back did these questions bring.

चौपाई १४

कत मिख देड हमहि कोउ माई । गालु करव केहि कर बलु पाई ॥
 रामहि छाडि कुमल केहि आजू । जिन्हहि जनेमु देड जुवगाजू ॥
 भाउ कौसिलहि विधि अनि दाहिन । देखत गगव रहत उर नाहिन ॥
 देखदु कस न जाइ सब सोभा । जो अवलोकि मोग मनु छोभा ॥
 पूतु बिदेस न सोचु तुम्हारें । जानति हहु वस नाहुँ हमारें ॥
 नींद बहुत प्रिय सेज तुराई । लखहु न भूप कपट चतुराई ॥
 सुनि प्रिय वचन मलिन मनु जानी । ज्ञुकी रानि अब रहु अरगानी ॥
 पुनि अस कबहुँ कहसि घरफोरी । तब धरि जीभ कढावों तोरी ॥ ६

CHAUPAI 14

“My lady,” she said, “why should I lessons need?
“Could I dare to be impudent ever indeed?
“And with whom is all well if not Rama alone,
“When today the king promised to give him the throne?
“ “Tis on Kausalya God’s greatest favour abide;
“Seeing her, none can hope for or come to such pride.
“Go and see how the city is gay and rejoices,
“Which seeing, my heart knows the pain it now voices;
“You’ve no thought for Bharat away at this hour,
“Tho’ you well know you have the king fast in your pow’r;
“Foolish drowsy one, thinking of bed and of sleep!
“Don’t you see the king’s treacherous, crafty and deep?”

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Her maid’s perverse mind with her loving words knowing,
The queen to her answered, her feigned anger showing,
“If once more you say things upsetting and wrong,
“Things that break up good homes, I will cut out your tongue!”

दोहा १५

काने खोरे कूवरे कुटिल कुचाली जानि ।
तिअ विसेपि पुनि चेरि कहि भग्न मानु मुसुकानि ॥

कैकेयी की
कुमति और
राम-वनवास

DOHA 15

But knowing that people one-eyed, lame or hunchback,
Are often perverse, wicked, vile,
And especially women, much more so if servants,
Kaikeyi went on with a smile:

चौपाई १५

प्रियबादिनि सिख दीन्हिँ तोही । सपनेहु तो पर कोपु न मोही ॥
सुदिन सुमंगलदायकु सोई । तोर कहा फुर जेहि दिन होई ॥
जेठ स्वामि सेवक लघु भाई । यह दिनकर कुल रीति सुहाई ॥
राम तिलकु जौं साँचेहु काली । देझ माँगु मनभावत आली ॥
कौमल्या सम सब महतारी । रामहि सहज सुभाय पिआरी ॥

मो पर करहिं सनेहु विसेषी । मैं करि प्रीति परीछा देखी ॥
 जौं विधि जनमु देइ करि छोहू । होहुँ राम सिय पूत पतोहू ॥
 प्रान तें अधिक रामु प्रिय मोरें । तिन्हकें तिलक छोभु कस तोरें ॥

CHAUPAI 15

“A lesson I've given you, all my love in it;
 “I could not be angry with you for a minute!
 “The day will be blessed and fine when comes true
 “The great thing which I've heard at this moment from you.
 “ 'Tis an unchanging law of the great Solar Race,
 “That the elder son rules, younger takes helper's place;
 “If tomorrow our Rama as ruler is crowned,
 “Then whatever you ask I'll give, wherever found!
 “I know Rama loves ev'ry one of us mothers;
 “As Kausalya nat'rally dear are the others;
 “Indeed, 'tis on me that his special love rests;
 “Well I know, for I've proved it by love's many tests.
 “Oft I pray that if God should again give me life,
 “May my son be like Rama, like Sita his wife;
 “For to me Rama's dearer than life and its stores;
 “Why then should his enthronement bring grief such as yours?

दोहा १६

भगत सपथ तोहि सत्य कहु परिहरि कपट दुराउ ।
 हरप समय विममउ करमि कारन मोहि सुनाउ ॥

DOHA 16

“For my Bharat's sake do I demand; tell me truly,
 “Without further fraud or concealing,
 “In time of such happiness what is the cause
 “Of your bitterness, grief and ill-feeling?”

चौपाई १६

एकहि वार आम सब पूजी । अब कछु कहव जीभ करि दूजी ॥
 फोरइ जोगु कपारु अभागा । भलेउ कहत दुख रौरेहि लागा ॥

कहहिं झूठि फुरि वात बनाईं । ते प्रिय तुम्हाहि कम्ह मैं माईं ॥
हमहुँ कहवि अब ठकुरसोहाती । नाहि त मौन रहव दिनु राती ॥
करि कुरूप बिधि परबस कीन्हा । ववा सो लुनिअ लहिअ जो दीन्हा ॥
कोउ नृप होउ हमहि का हानी । चेरि छाड़ि अब होव कि रानी ॥
जारै जोगु सुभाउ हमारा । अनभल देवि न जाइ तुम्हारा ॥
तातें कछुक वात अनुसारी । छमिअ देवि वड़ चूक हमारी ॥

CHAUPAI 16

Said the maid, "I've said once what I had in my mind;
"With a diff'rent tongue diff'rent words too I might find;
"I should have my head smashed in; it's what I deserve;
"I have hurt you with words kindly meant; what a nerve!
"But the folks who are false, who the truth twist and bend,
"Lady, they win your love, while I only offend;
"I too now will speak just to please you and flatter,
"Or else I'll keep silent and stop all my chatter.
"By God to this body deformed I'm subjected;
"We reap as we've sown—only that is expected.
"What diff'rence to me which one chosen has been
"For the throne? Shall I cease to be slave and be queen?
"It is better that I and my nature be burnt,
"Since I cannot endure, of your loss having learnt;
"So forgive me, my queen, I've said more than I should,
"Having said those few things that I thought for your good."

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कैकेयीं की
कुमानि तथा
राम-दनवाम

दोहा १७

गुढ़ कपट प्रिय वचन सुनि तीय अधग्वुधि रानि ।
सुर माया वस बैरिनिहि मुहूद जानि पनिआनि ॥

DOHA 17

A weak-minded woman, the queen—by the gods
Now deluded—these fair words believed;
They were words of an enemy thought to be friend,
And in deep crafty falsehood conceived.

चौपाई १७

सादर पुनि पुनि पूँछति ओही । सबरीं गान मृगी जनु मोही ॥
 तसि मति फिरी अहइ जसि भाबी । रहसी चेरि धात जनु फाबी ॥
 तुम्ह पूँछहु मै कहत डेराऊँ । धरेहु मोर धरकोरी नाऊँ ॥
 सजि प्रतीनि वहु विधि गड़ि छोली । अवध साढ़साती नब बोली ॥
 प्रिय मिय रामु कहा तुम्ह रानी । रामहि तुम्ह प्रिय सो फुरि वानी ॥
 रहा प्रथम अब ते दिन बीते । समउ फिरें रियु होहिं पिरीते ॥
 भानु कमल कुल पोपनिहारा । विनु जल जारि करै सोइ छारा ॥
 जरि तुम्हारि चह सवति उत्तारी । रुँधहु करि उपाउ वर वारी ॥

CHAUPAI 17

Now respectful, she asked many things, drawn along
 Like a deer which a jungle girl draws with her song.

The mind always follows the way fate is leading;
 The handmaid was pleased at her plan now succeeding;
 "You ask me," she said, "but to tell I'm afraid;
 "Mischief-maker's the name you have given your maid!"
 She spoke to win trust, no regret or compunction,
 To Avadh like Saturn in evil conjunction:

"Dear to you are Sita and Rama, my queen,
 "Rama loves you—'tis true, tho' that's yet to be seen.

"But the days that were with us are with us no more,
 "And occasion makes foes of those friendly before.

"True, the sun is to lotuses life's divine source,
 "But if water fails, by it they're scorched in due course.
 "Your rival queen wishes a' once to uproot you;
 "Now water yourself with some plan that will suit you.

दोहा १८

तुम्हहि न सोचु सोहाग बल निज बस जानहु राउ ।
 मन मलीन मुह मीठ नृपु राउर सरल मुभाउ ॥



DOHA 18

"No heed have you paid; as his favourite you
 "Think your hold on the king strong and ample;
 "But tho' he's fair-spoken, his heart is most evil,
 "While yours is so trustful and simple.

चौपाई १८

चतुर गँभीर राम महतारी । बीचु पाइ निज बात सँवारी ॥
 पठए भरतु भूप ननिओरें । राम मातु मन जानव रौरें ॥
 सेवहि सकल सवति मोहि नीके । गरवित भरत मातु बल पी के ॥
 सालु तुम्हार कौसिलहि माई । कपट चतुर नहि होइ जनाई ॥
 राजहि तुम्ह पर प्रेमु विसेपी । सवति सुभाउ सकइ नहि देखी ॥
 रचि प्रपञ्चु भूपहि अपनाई । राम तिलक हिन लगन धराई ॥
 येहु कुल उचित राम कहुं टीका । मवहि मोहाइ मोहि सुठि नीका ॥
 आगिल बात समुक्षि डर मोही । देउ दैउ फिरि सो फलु ओही ॥

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CHAUPAI 18

"The mother of Rama is deep and she's clever;
 "She sees she can fix things up now and forever;
 "Thro' her to his grandmother's Bharat was sent;
 "She is no-wise your friend, not in deed, nor intent;
 "She has said, 'My dear sister queens serve as they should,
 "All except proud Kaikeyi, who thinks she's too good.'
 "Kausalya in craft and deceit is so zealous,
 "She lets no one see that of you she is jealous;
 "She sees the king give you his chief love and care,
 "Which is more than your rival can possibly bear;
 "So she's got the king under her thumb by her tricks,
 "And for Rama's anointing the day made him fix.
 "Rama rightly by family law gets the crown;
 "All are pleased, so am I! Should I grumble or frown?
 "Yet on looking ahead, I confess I'm afraid;
 "But what kind heaven sends, that on all will be laid."

कैवल्यी की
कुमति तथा
राम-वनवास

दोहा १९

रचि पचि कोटिक कुटिलपन कीन्हेसि कपट प्रबोधु ।
कहिसि कथा सत सवति के जेहिं विधि बाढ़ विरोधु ॥

DOHA 19

In this way did Manthara work on Kaikeyi!
With many a false thought and word;
She told countless stories of such jealous rivals,
Until the queen's anger was stirred.

चौपाई १९

भावी वस प्रतीति उर आई । पूँछ रानि पुनि सपथ देवाई ॥
का पूँछहु तुम्ह अबहुँ न जाना । निज हित अनहित पमु पहिचाना ॥
भएउ पाख दिनु सजत समाजू । तुम्ह पाई सुधि मोहि सन आजू ॥
खाइअ पहिरिय राज तुम्हारें । सत्य कहें नहिं दोपु हमारें ॥
जैं असत्य कछु कहव बनाई । तौ विधि देइहि हमहिं मजाई ॥
रामहि तिलकु कालि जौं भएऊ । तुम्ह कहुँ विपति बीजु विधि बएऊ ॥
रेख खँचाइ कहौं बलु भाखी । भामिनि भइहु दूध कइ माखी ॥
जैं सन सहिन करहु सेवकाई । तौ घर रहहु न आन उपाई ॥

CHAUPAI 19

The queen, gripped by fate, her maid trusted, on oath
She then put her, demanding she tell the whole truth.

Said the maid, "Why ask me? You must see how things go;
"Their own good or their harm even birds and beasts know!"
"Have you only today learned from me what is planned?
"Preparations have been two whole weeks now in hand!
"In your service always I've found food and clothing;
"I must tell the truth and avoid shame and loathing;
"If I try to catch you with falsehood and lies,
"Upon me may fit punishment fall from the skies.
"If tomorrow Prince Rama is given the crown,
"Then for you will the seed of misfortune be sown;

"This line drawing, I swear, lady, with all my pow'1,
"Just a fly in a milk bowl you'll be from that hour,
"If you and your son will consent to be menial,
"Your presence will then, only then, be congenial

DOHA 20

कदूँ बिनतहि दीन्ह दुख तुम्हहि कोसिलदं दव ।
भरतु बदि गृह सेङ्हाहि लयनु राम के नेव ॥

DOHA 20

"As one wife of Kashyap¹ subjected the other
"By tricks, so will Kausalya you,
"While Lakshman will be Rama's minister, Bharat
'Will be but a slave of those two'

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CHUPAI 20

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केकयसुना सुनत कटु वानी । कहि न मकड कछु महमि सुम्वानी ॥
तन पसेउ कदली जिमि कापी । कुवरी दमन जीभ तव चापी ॥
कहि कहि कोटिक कपट कहानी । धीर्जु धरहृ प्रवोधिमि रानी ॥
कीन्हिसि कठिन पढाठ कुपाठ । जिमि न नवद फिरि उकठ कुकाठ ॥
फिरि कर्मु प्रिय लागि कुराली । बकिहि मराइह मानि मराली ॥
सुनु मथग वान फुगि तोरी । दहिनि आखि नित ५ रुइ मोरी ॥
दिन प्रति देखो गति कुम्पने । कहो न तोहि मोह वस अपने ॥
काह करो सखि सूध सुभाऊ । दाहिन वाम न जाना बाऊ ॥

ककेयी की
बुमनि तथा
राम-वनवाग

CHUPAI 20

The queen, these words hearing so harsh and so bitter,
Could say naught, but sat in a dumb helpless flutter,
Her body perspired and like plantain leaves trembled,
The maid changed her tone and concern she dissembled,
She told to her mistress false tales by the score,
Urging courage and steadfastness like those of yore

1 An old-time patriarch.

In this way her hold on the queen's will she tightened.
 Who then, like dry twisted wood, could not be straightened.
 This evil one, by fate's queer turn, became "daring,"
 As tho' one should praise as a swan a mere starling.
 The queen said, " 'Tis true, my dear, true as the morning;
 "My right eye by throbbing has given me warning;
 "Each night I am troubled by dreadful bad dreams,
 "But I've not told you of them, which now foolish seems:
 "There is naught I can say, I of reason bereft,
 "And so simple—I don't know my right from my left.

दोहा २१

अपने चलत न आजु लगि अनभल काहुक कीन्ह ।

केहि अघ एकहि बार मोहि दैअँ दुखु दुखु दीन्ह ॥

DOHA 21

"Oh, never in any way up to this time
 "Have I thought to do any one harm;
 "Then for what sin has heaven sent me all at once
 "So much suff'ring and cause for alarm?

चौपाई २१

नैहर जनमु भरव वह जाई । जिअत न करवि मवनि सेवकाई ॥
 अरि वस दैउ जिआवत जाही । मरनु नीक तेहि जीव न चाही ॥
 दीन वचन कह वहु विधि रानी । सुनि कुबरीं तिअ माया ठानी ॥
 अम कस कहहु मानि मन ऊना । सुखु सोहागु तुम्ह कहुँ दिन दूना ॥
 जेहिं राउर अनि अनभल ताका । सोइ पाइहि येहु फलु परिपाका ॥
 जव तें कुमत सुना मैं स्वामिनि । भूख न वासर नींद न जामिनि ॥
 पूँछेउँ गुनिन्ह रेख तिन्ह खाँची । भरत भुआल होहिं येहु साँची ॥
 भामिनि करहु त कहों उपाऊ । है तुम्हरी सेवा बस राऊ ॥

CHAUPAI 21

"I can't live as slave to a rival wife; rather
 "I'll go home and spend my days with my own father;



"If fate should my life and my destiny give
"Into enemy hands, better die than than live!"

Much more said Kaikeyi, upset and harassed,
While the maid, woman-like, by fresh wiles held her fast;

"My queen why speak thus, mind so worried and troubled;
"Your wifely joys daily can grow and be doubled;

"While those who for you those things plotted and sought
"To the place where they eat their own fruit may be brought.

"Since I've heard these foul plans and in mind these things kept,
"I've not eaten by day and at night I've not slept.

"Those wise in star lore said when asked, ' 'Tis undoubted
"The king will be Bharat.' This cannot be flouted.

"The king's obligated to you; by that fact
"I will show you the way, if you're willing to act."

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दोहा २२

परौं कूप तुअ बचन पर सकौं पूत पति त्यागि ।
कहसि मोर दुखु देवि बड़ कस न करव हित लागि ॥

DOHA 22

Said the queen, "If you say so, I'll leave son and husband,
"And throw myself into a well!

"Why should I not do what is good for me? You know
"My trouble; the remedy tell."

चौपाई २२

कुबरीं करि कबुली कैकेईं । कपट छुरी उर पाहन टेईं ॥
लखइ न रानि निकट दुखु कैसें । चरइ हरित तिन वलिपसु जैसें ॥
सुनत बात मृदु अंत कठोरी । देति मनहुँ मधु माहर घोरी ॥
कहइ चेरि सुधि अहइ कि नाहीं । स्वामिनि कहिहु कथा मोहि पाहीं ॥
दुइ बरदान भूप सन थाती । माँगहु आजु जुडावहु छाती ॥
सुतहिं राजु रामहि बनबासू । देहु लेहु सब सवति हुलासू ॥
भूपति राम सपथ जब करई । तब माँगेहु जेहि बचनु न टरई ॥
होइ अकाजु आजु निसि बीतें । बचनु मोर प्रिय मानेहु जी तें ॥

केकेयी की
कुमति तथा
राम-बनवास

CHAUPAI 22

As victim for slaughter the queen was now netted;
 The maid on her stony heart falsehood's knife whetted.
 The queen did not see pain and trouble so near;
 Altho' destined for slaughter, sheep graze without fear.
 Sweet to hear were the maid's words, but bitter their end,
 As with sweetest of honey one poison may blend.
 Said she next, "My queen, do you remember or not?
 "You once told me a story I have not forgot;
 "You have left with the king two requests as a trust;¹
 "Ask them now! Ease your heart today! Lady, you must!
 "The throne ask for Bharat, for Rama the jungle;
 "You'll thus snatch your rival's joy, if you don't bungle.
 "First make the king take his oath in Rama's name;
 "Then he can't break his word and your boons you can claim,
 "Take my words to your heart, upon this hangs your fate;
 "If night passes with nothing done, then 'tis too late."

दोहा २३

वड़ कुथानु करि पानकिनि कहेमि, कोगृह जाहु ।
 काजु मंवारेहु मजग मबु महमा जनि पतिआहु ॥

DOHA 23

Manthara, evil-minded, her plan further told:
 "In your rage shut yourself in your rooms;
 "And then play your game carefully, don't yield at once
 "To the pleas of the king when he comes."

चौपाई २३

कुवर्गिह गनि प्रानप्रिय जानी । वार वार वड़ि वुद्धि वव्वानी ॥
 तोहि सम हितु न मोर मंसाग । वहे जान कड़ भड़मि अधाग ॥

¹ She once saved Dasarath's life when he was wounded in battle; as reward he promised two boons whenever she asked; she had reserved them till need arose.



जौं विधि पुरव मनोरथ काली । करौं तोहि चपपूतरि आली ॥
बहु विधि चेरिहि आदरु दर्दै । कोपभवन गवनी कैकर्दै ॥
विपति बीजु वरपा रितु चेरी । भुइं भड कुमति कैकर्दै केरी ॥
पाइ कपट जलु अंकुरु जामा । बर दोउ दल दुख फल परिनामा ॥
कोप समाजु साजि सबु सोई । राजु करत निज कुमति विगोई ॥
गउर नगर कोलाहल होई । येहु कुचालि कछु जान न कोई ॥

CHAUHAI 23

To the queen now the hunchback was as her own soul;
Her dear maid's clever mind she began to extol;
"I have no friend to help me like you in this world;
"You support one who's drowning, to death being whirled;
"If God my pray'r's answers tomorrow, I'll cherish
"You as my own eyes, dear; I'll not let you perish."

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She praised her maid highly and then off she went
To her rooms as in rage, to fulfil her intent.

To seeds of distress was the maid rain in season;
The ground was the queen's perverse temper and reason;
By treachery watered, the seed there took root;
The two boons were two leaves, pain and trouble the fruit.
Her councillors, bitter thoughts—angry, perverted;
Her evil mind thus her own kingdom subverted.

While thro' the whole town happy plans were ensuing,
None knew of the sad evil things that were brewing.

दोहा २४

प्रमुदित पुर नर नारि सब सजहि सुमंगलचार ।
एक प्रविसहि एक निर्गमहि भीर भूग दरवार ॥

DOHA 24

The folk carried on all their festive adorning,
Their gladness expressing aloud;
Some coming, some going, all busy; thus in
The king's hall there was always a crowd.

कैकेयी की
कुमति तथा
राम-वनवास

चौपाई २४

बालसखा सुनि हियैं हरपाहों । मिलि दस पाँच राम पहिं जाहीं ॥
 प्रभु आदर्गह प्रेमु पहिचानी । पूँछहि कुसल खेम मृदु बानी ॥
 फिरहि भवन प्रिय आयसु पाई । करत परमपर राम बड़ाई ॥
 को रथबीर सरिस संसाग । सीलु सनेहि निवाहनिहारा ॥
 जेहि जेहि जोनि करमवम भ्रमही । तहें तहें ईमु देउ येह हमही ॥
 सेवक हम स्वामी सियनाह । होउ नात येहु ओर निवाह ॥
 इस अभिलापु नगर मब काह । कैक्यसुता हृदयें अति दाह ॥
 को न कुमंगति पाइ नमाई । रहै न नीच मतें चतुराई ॥

CHAUPAI 24

Some young friends of his boyhood, the news having heard,
 Came to Rama to tell him the joy they all shared;

First he welcomed them gladly, their love knowing well,
 And then asked that their welfare and doings they tell.

When with his permission at length they departed,
 With one voice they praised him and said, gladsome-hearted:

“There's none like our Lord Raghbir on this earth,
 “So devoted in virtue and love from his birth;

“To us whatever body our deeds may allot,
 “In His kindness may God grant us this as our lot—

“Sita-Rama as masters on whom we depend,
 “We their servants; may this be our lot without end.”

While this one wish the hearts of the townsfolk inspired,
 With her envy and spite was Kaikeyi's heart fired.

Evil company always good plans will disrupt;
 There's no soundness or depth in a mind that's corrupt.

दोहा २५

साँझ ममय मानंद नृपु गण्ड कैकई गेह ।
 गवनु निठुरना निकट किए जनु धरि देह सनेह ॥

DOHA 25

At eventide Dasrath, of these things not knowing,
Went gladly to Kaikeyi's room;
As tho', coming near to incarnate severity,
Love should a body assume.

चौपाई २५

कोपभवन सुनि सकुचेत राऊ । भय वम अगहु परै न पाऊ ॥
सुरपति बसइ वाँह वल जाकें । नगपति मकल रहाहि रुव ताकें ॥
सो सुनि तित्र रिस गाऊ सुवाई । देखहु काम प्रनाप वडाई ॥
सूल कुलिस अमि अँगवनिहारे । ते रनिनाथ सुमन मर मारे ॥
सभय नरेसु प्रिया पहिं गएऊ । देखि दमा दुखु दालन भएऊ ॥
भूमि सयन पटु मोट पुगना । दिए डारि तन भूपन नाना ॥
कुमतिहि कसि कुबेपता फावी । अनअहिवातु सूच जनु भावी ॥
जाइ निकट नृपु कह मृदु वानी । प्रानप्रिया केहि हेतु गिमानी ॥

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CHAUPAI 25

"In her room and she's angry!" The king heard, dismayed;
He could scarcely move on, he was so much afraid;
That king by whom Indra himself dwells securely,
By whose favour all kings on earth can reign .rely,
The rage of a woman smites him in this fashion!
How great is the power and pressure of passion!
He whom weapons deadliest never could harrow
Is fatally struck by the God-of-Love's arrow!
Much worried he came to his darling, and seeing
Her state, pain and anguish surged thro' his whole being;
She lay on the ground, jewels cast off in scorning,
In coarse old clothes clad like a woman in mourning;
Such ugly appearance her ugly mind suited;
By dread signs it seemed coming dread things were bruited.
The king coming near said in soft, gentle tones,
"What has made you so angry tonight, dearest one?"

कैकेयी की
कुमति तथा
राम-वनवास

च द १

केहि हेतु रानि रिमानि परमत पानि पतिहि नेवारई ।
मानहुँ सरोष भुअगभामिनि बिपम भाति निहारई ॥
दोउ बासना रमना दमन वर मरम ठाहम देवइ ।
तुलसी नृपति भविनव्यता वम राम कोनुकु लेवरई ॥

CHHAND 1

“My queen, let me know, What has angered you so ”
As he touched her, she thrust him away
With a furious glance, Like a snake that its chance
Is awaiting to strike when it may,

With a forked tongue that hangs, Over two poison fangs
(Her two fatal boons), vital spot seeking,
The king did not blame, Thought it just a love-game
Carried on by Fate, even while speaking

सोरथा १

वार वार कह रात मुमुक्षि मलोचनि पिक्वचनि ।
कारन मोहि मुनाउ गजगामिनि निज कोप रर ॥

SORATHA 1

“Why angry, my queen fair of face?”
“Lovely-eyed one, with voice like a sweet-singing bird
“You with movements the essence of grace,
“Tell me why ” Thus again and again he implored

चौपाई २६

अनहित तोर प्रिया केहैं कीन्हा । कहि दुड मिर कहि जमु चह लीन्हा ॥
कहु केहि रकहि करो नरेमू । कहु केहि नपहि निकासौ देम ॥
मको तोर अरि अमरौ मारी । काह कीट वपुरे नर नारी ॥
जानमि मोर मुभाउ वरोर । मनु तव आनन चद चकोर ॥
प्रिया प्रान मुत सरबस मोरे । परिजन प्रजा सकल वम तोरे ॥
जौ कछु कहौ कपटु करि नोही । भामिनि राम मपथ मत मोही ॥

विहैसि मांगु मनभावनि वाना । भृपन मजहि मनोहर गाना ॥
घरे कुधरे ममुक्षि जिअ दगू । वर्गि प्रिया परिहरहि कुवर्गू ॥

CHAUPAI 26

"My dear, who has harmed you and made you so angry?
For death, with but one head to spare, who is hungry?
"Pray tell me what beggar should be made a king,
"Or what ruler shall I from his throne and realm fling?
'If your foe is a god, even him I will kill!
'Man and woman poor creatures are more helpless still!
'My mind you well know both in past and in present,
'Your face draws my eyes as the moon draws the pheasant,
"My own life, my sons my relations my treasure
"My kingdom- all these dear, are yours at your pleasure
"If you fear I don't mean this, then nothing loth,
'With my promise by Rama I'll give you my oath
"Ask me anything darling but ask with a smile
'Beautifying yourself with your jewels the while
'You have made this glad day one for me dark and dire
'Quickly go and put off this unseemly attire '

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दोहा २६

यह मान मन गनि मपथ वर्दि विहैसि उठी मानमद ।
भृपन मजनि विलाकि मृग मनहृ मिगनिनि फद ॥

DOHA 26

At these words the queen evil minded but trusting
That oath, rose up smiling and fair
She put in her jewels and clothes like a nuntress
Who sets in the jungle her snare

चौपाई २७

पुर्नि कह गउ मुहूद जिअ जानी । प्रेम पुलसि मदु मजुल वानी ॥
भामिनि भागउ तोर मन भावा । घर घर नगर अनद बधावा ॥
गमहि देउ काल जुवराज् । मजहि सुलोचनि मगल माजू ॥

कक्षयी की
तुमनि तथा
गम-वनवास

दलकि उठेउ सुनि हृदयें कठोर । जनु छुइ गणउ पाक वरतोरु ॥
 अइसिउ पीर बिहँसि तेहि गोई । चोरनारि जिमि प्रगटि न रोई ॥
 लखी न भूप कपट चतुराई । कोटि कुटिल मनि गुरुं पढ़ाई ॥
 जद्यपि नीति निपुन नरनाहु । नारि चरित जलनिधि अवगाहु ॥
 कपट सनेहु बढाइ वहोरी । बोली बिहँसि नयन मुँहु मोरी ॥

CHAUPAI 27

Happy now, the king thought his dear queen reconciled;
 With love thrilling, he said in a voice soft and mild:
 "My dear, what you wished for is near to fulfilling;
 "Each house tells the rapture with which hearts are swelling;
 "To Rama tomorrow will bring coronation;
 "Make ready to share, dear, this great jubilation."

Hard-hearted, she sprang up at once at this word,
 As a mere touch splits open an over-ripe gourd;
 She kept hid with a smile her deep anger and grief,
 Like a woman whose husband was killed as a thief.

The king saw no scheming and no crafty suitor,
 No queen trained in evil by most clever tutor.
 In statesmanship Dasrath was skilled as can be;
 But a woman's ways—they are a fathomless sea!

The queen to him replied, as false love she displayed,
 And as, eyes and lips working, a false smile she made:

दोहा २७

माँग माँग पै कहहु प्रिय कवहु न देहु न लेहु ।
 देन कहेहु वरदान दुइ तेउ पावन संदेहु ॥

DOHA 27

"Again and again you've said, 'Ask, dear;' but never
 "To giving it comes or receiving;
 "You promised me two boons, I doubt if I'll get them;
 "It's hard to keep on thus believing."

चौपाई २८

जानेउँ मरमु राउ हैमि कहर्द । तुम्हहि कोहाव परम प्रिय अहर्द ॥
थाती राखि न माँगिहु काऊ । विमरि गाउ मोहि भोर सुभाऊ ॥
भूलेहु हमहि दोसु जनि देहु । दुइ कै चारि माँगि वरु लेहु ॥
रघुकुल रीति सदा चलि आई । प्रान जाहैं वरु बचनु न जाई ॥
नहि अमत्य सम पातक पुजा । गिरि मम होहि कि कोटिक गुजा ॥
मत्य मूल सब सुकृत मुहाए । वेद पुगन विदिन मुनि गाए ॥
तेहि पर गम सपथ करि आई । मुकृत मनह अवधि रघुराई ॥
वान दृढाद कुमति हैमि बोली । कुमति कुविहंग कुलह जनु बोली ॥

CHAUHAI 28

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The king with a smile answered, "I know your tricks,

"You just love to get me by false rage in a fix,

"These boons are in trust, you've not asked for or sought them,

"And I, simple-minded, forgot all about them!

"Don't tax me with falsehood, or say I'm to blame,

"Ask for four boons, not two, they are yours just the same

"'Tis a known rule in Raghu's line, one naught can shake—

'Life may go, but his word a man never must brea

'Just one falsehood all sins put together exceeds,

As a mountain is far more than countless small seeds,

'But truth is the foundation sure of all merit

'And good—so do all saints and scriptures declare it

'Moreover, by Rama my oath I have sworn,

'Chief in love and good of all in Raghu's line be

The queen smiled, and the king's word and bond having proved,

From her hawk-like deceit she the cover removed

तेहा०२८

पृष्ठ मनोरथ सुभग बनु सुख सुविहंग समाजु ।

भेल्लिनि जिमि छाडन चहति बचनु भयकर बाजु ॥

कैकेयी की
कुमति तथा
राम-वनवास

DOHA 28

The king's good intent was a forest, in which
 Joys were found like a bright flock of birds;
 Kaikeyi the huntress now sent out among them
 The hawk of her terrible words.

चौपाई २९

सुनहु प्रानप्रिय भानन जी का । देह एक वर भगवहि टीका ॥
 मौंगौ दूसर वर कर जोगी । पुण्वहु नाथ मनोग्न्थ मोगी ॥
 नापम वेप विमेपि उदासी । चौदह वर्गम गमु वनवासी ॥
 मुनि मुदु वचन भप हियं सोक् । गमिकर छुअत विकल जिमि कोक ॥
 गणउ महमि नहि कल्प कहि आवा । जनु मचान वन भपटेउ लावा ॥
 विवर्ग भणउ निपट नगपाल् । दामिनि हतेउ मनहु तरु ताल् ॥
 माथे हाथ मूँदि दोउ लोचन । तनु धरि सोचु लाग जनु सोचन ॥
 मोर मनोग्न्थु मुरगनु फूला । फरन कर्गनि जिमि हतेउ समूला ॥
 अवध उजार्ग कीन्ह कैकेर्द । दीन्हिमि अचल विपति कै नेह ॥

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KAIKEYI'S
ENMITY
AND RAMA'S
BANISHMENT

CHAUHAI 29

"My beloved, to me my heart's longing accord,
 "That as one boon my Bharat be made Avadh's lord;
 "Hands uplifted, I ask of you this second boon,
 "With the pray'r that my wish be fulfilled very soon:
 "Decree Rama a hermit bereft of all goods,
 "Make him live thus for full fourteen years in the woods."

These dread words made the king cold and faint with a daze,
 Like a bird that is caught in the full moon's bright rays;
 All trembling and numb, not a word could he utter;
 When hawks swoop down, quails can do nothing but flutter;
 This monarch so mighty—'twas awesome to see—
 Lost all colour, as when lightning strikes a palm tree;
 There he stood pale and still, with his hands to his head,
 Grief embodied, and smitten; then moaning he said:
 "Like a heavenly tree my heart's longing had bloomed;
 "By an elephantess 'tis uprooted and doomed,

"By Kaikeyi Avadh has been desolated,
'To suff'ring immovable now it is fated

दोहा २९

कवने अवमर का भाउ गाउ नार्ग विस्ताम ।
जोग मिद्वि फल समय जिमि जनिहि अविद्या नाम ॥

DOHA 29

"With prospect so fine, what a sad sorry outcome,
'In woman no more can I trust
"I am like an ascetic, the fruit of whose rigours
"Is due, but by folly is lost"

चौपाई २

४९१

एहि विधि गउ मरहि मन भाषा । दग्धि वभानि कमति मन माषा ॥
भरनु दि गउर पूत न हाही । जनहु माल वमाहि दि मोही ॥
जो मनि मर अस लागु तुम्हार । राह न वाझ्ह वचन मंभार ॥
देहु उतर अस कर्हु कि नाही । मन्यमथ तुम्ह ग्रन्थल माही ॥
देन कहहु अव जनि वर दह । तजह मन्य जग अपजम लह ॥
मन्य मराहि कहहु वर दना । जानह लउहि मागि चवेना ॥
सिव दधीचि वर्लि जा कल भाषा । तन धनु तजउ वचन पनु गखा ॥
अति कटु वचन कर्हनि केवर्द । मानह लान जर पर दई ॥

कैक्यी की
कुमति नथा
गम-वनवास

चौपाई ३०

Within him the king's heart began thus to burn
But the vile queen, his plight seeming, answered with scorn
'Pray tell me is Bharat your son sir, or not?
'What am I? Am I something you paid for and got?
'If what I have asked for is hurting you now,
'Why didn't you think before making your vow?
"You're a truthful one in truthful line! Let me know
"What your answer is, What do you say? Yes or No?
"If now you won't give what you promised to give,
"Break your word, and in shame before men henceforth live

"Did you think I would ask for a little parched grain,
"When you praised truth and made me your promise again?

"Their life and their all gave great heroes of yore,
"To be true to their vows and the word that they swore."

Kaikeyi with harshness the king thus defied;
Keen as salt were her words upon burnt flesh applied.

दोहा ३०

धर्म धुर्धर धीर धरि नयन उधारे गय ।
मिन धुनि लीन्हि उमाम अमि मारेमि मोहि कुठाय ॥

DOHA 30

King Dasrath, the pillar of truth and uprightness,
Took courage and opened his eyes:
"She has fatally wounded me," said he, still beating
His head and with deep anguished sighs.

चौपाई ३१

आगे दीखि जगति रिस भारी । मनहुं रोप नगवारि उधारी ॥
मूठि कुवुद्धि धार निठुगई । धरी क्वरी मान वनाई ॥
लखी महीप कराल कठोग । मन्य कि जीवनु लेइहि मोग ॥
बोले गउ कठिन करि छानी । बानी मविनय नासु सोहाती ॥
प्रिया वचन कम कहमि कुभानी । भीर प्रतीनि प्रीनि करि हाती ॥
मोरे भग्नु गमु दुड आॅनी । मन्य कहौ करि मकर मानी ॥
अवसि दूतु मै पठउव प्राना । अइहाहि बेगि मुनत दोउ भाना ॥
मुदिनु सोधि मबु माजु मजाई । देउ भग्न कहुं गजु वजाई ॥

CHAUPAI 31

Burning hot with her rage; there the king saw her stand,
As tho' holding her anger's drawn sword in her hand;
Its sharp edge was her harshness, its hilt her bad mind,
And the hunchback the stone such a weapon to grind.

He thought, as she stood there her deadly rage flaunting,
" 'Tis either my truth or my life she is wanting."

She hardened her heart as again the king spoke,
Nor his voice nor his pray'r could her pleasure evoke:

"Why speak evil, my dear? Such a terrible thing
 "On our truth, love and honour disaster will bring,
 "Both Bharat and Rama, I say in all fitness,
 "Are dear as my eyes, and Lord Siva's my witness,
 "I'll send them a message as soon as day breaks,
 "They will both come at once, love delay never makes,
 "When the plans are all made and a fit day is found,
 "I'll give Bharat the throne, he as king shall be crowned

दोहा ३१

लोभु न गमहि गज कर वहन भग्न पर प्रीति ।
 मै बड छोट विचारि जिअ करन रहउ नपनीति ॥

DOHA 31

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"Our Rama loves Bharat most dearly and he
 "After kingdom and power does not hunger
 "I made plans according to all kingly rules
 "Thinking one is the elder one younger

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चौपाई ३२

राम सपथ मन कहा सुभाऊ । गम मातु न रहउ न बाऊ ॥
 मै मब कीन्ह तोहि बिनु पूछ । नहि त परउ मनोरथ छछ ॥
 रिस परिहरु अब मगल माजू । कदु दिन गाँ भग्न जुवराज ॥
 एकहि बात मोहि दुयु लागा । वर दमर असमजम मागा ॥
 अजहूँ हृदयं जगत तेहि आचा । रिस परिहास बि साचेहु साचा ॥
 कहु तजि रोपु गम अपगाध । मबु कोँ बाढ गमु सुठि माधू ॥
 तुहूँ सराहसि करसि सनेहू । अब सुनि मोहि भाउ सदहू ॥
 जासु सुभाऊ अग्हि अनुकूला । सो किमि करिहि मातु प्रतिकूला ॥

CHAUPAI 32

"By Rama I swear, if there's yet any question,
 "His mother has given no hint or suggestion,
 "I did all myself, with you never consulted,
 "That's why all my plans have in failure resulted,

ककेयी की
 कुमति तथा
 राम-वनवास

“Be angry no more; in our joys take your part;
 “Very soon I will make Bharat king, with good heart.
 “But one thing, when 'tis thought of, my heart deeply pains;
 “For your second boon, cause of misgiving, remains;
 “Hot within me it burns since upon me it broke;
 “Are you angry indeed, dear? Or is it a joke?
 “Quit your anger and say, How has Rama offended?
 “He's upright we all know; what's wrong can be mended.
 “You too loved and praised him on ev'ry pretext;
 “At the things I now hear I am sadly perplexed;
 “Can one who, good-natured, wins over a foeman,
 “His mother offend, or indeed any woman?

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दोहा ३२

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प्रिया हाम गिम पर्गिहर्गहि माँगु विचारि विवेकु ।
 जेहि देखौ अब नयन भरि भरत गज अभिषेकु ॥

DOHA 32

KAIKEYI'S
ENMITY
AND RAMA'S
BANISHMENT

“So thoughtfully ask now your boon, giving up
 “This mock anger that has me appalled;
 “That I yet with my own eyes may gladly see Bharat
 “As ruler of Avadh installed.

चौपाई ३३

जिअइ मीन वह वारि विहीना । मनि विनु फनिकु जिअइ दुख दीना ॥
 कहौ मुभाउ न छल मन माही । जीवनु मोर गम विनु नाही ॥
 समुझि देखु जिअँ प्रिया प्रबीना । जीवनु गम दरम आधीना ॥
 सुनि मृदु वचन कुमति अनि जर्द । मनहुँ अनल आहुनि घृत पर्द ॥
 कहड करहु किन कोटि उपाया । इहाँ न लागिहि गउरि माया ॥
 देह कि लेहु अजसु करि नाही । मोहि न वहन प्रपञ्च सोहाही ॥
 गम माथु तुम्ह माथु सयाने । राम मातु भलि मव पहिचाने ॥
 जम कौमिला मोर भल ताका । तम फलु उन्हहि देँ करि साका ॥

CHAUPAI 33

“A poor fish out of water perhaps might exist,
 “Or a snake lose its gem and in life still persist;

"But truth and no lie from my heart I am giving,
"If Rama should leave me, I can't go on living,
"Be thoughtful, my wise one, and make these amends,
"For upon seeing Rama my whole life depends "

But her black heart began at these fair words to boil,
As a fire blazes out when one pours on it oil

She replied, "Make a thousand plans, each one will fail,
"For with me your deceptions can never avail

"Pray grant my request, or be shamed by evasion,
"I don't like such wiles and deceitful persuasion,

"Oh yes Rama's word so are you I can tell!
"And the mother of Rama—we all know her well!"

"The fine things that Kausalya for me has designed
"Now from me as her fruit those same things she shall find

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दोहा ३३

हान प्रानु मनि वप धर जा न गम वन जाहि ।
मार मग्नु गउग अजसु नृप ममुभिअ मन माहि ॥

DOHA 33

"If Rama tomorrow at dawn does not go
"To the forest in real hermit guise,
"Then for me it will mean death and for you disgrace
"Understand that, O king true and wise!"

केयी की
तुमनि तथा
राम-वनवास

चौपाई ३४

अम कहि कटिल भई उठि ठाढ़ी । मानटुं रोप तगगिनि वाढ़ी ॥
पाप पहार प्रगट भड सोई । भरी त्रोध जल जाड न जोई ॥
दोउ वर कूल कठिन हठ धाग । भवर कवरी वचन प्रचाग ॥
ढाहत भूप रूप तरु मूला । चली विपति वारिधि अनक्ला ॥
लखी नरेम वान सब सॉची । तिथ मिम सीचु सीस पर नाची ॥
गहि पद विनय कीन्हि बेठारी । जनि दिनकर कल होमि कुठारी ॥
माँगु माथ अबही देउं तोही । गम विगह जनि मारमि मोही ॥
राखु राम कहुं जेहि तेहि भाँती । नाहि त जरिहि जनमु भरि छाती ॥

CHAUPAI 34

This much saying, the queen filled with cruelty stood
Like a river of wrath that has swollen in flood,
In sin's mountain range birth and power receiving,
This river of rage was filled past all believing,
The boons were its banks, the queen's harshness the torrent,
The hunchback's words eddies that swelled in the current,
The king, a tree torn up by dashing and suction,
Was thus swept away to the sea of destruction
He now realised all was true that had chanced,
That in woman's guise death on his head wildly danced,
So he seated her near him and said, "Do not be
"For the Sun-Race an axe at the roots of a tree,
"You may ask for my head or whatever you will,
"Don't send Rama away, if you do, me 'twill kill,
"Let him stay here by whatever means you may please,
"If you banish him, life-long you'll be ill at ease"

दोहा ३४

देखी व्याधि असाधि नृपु परेत धरनि धुनि माथ ।
कहत परम आरन वचन राम राम रघुनाथ ॥

DOHA 34

But, seeing the sickness was now beyond cure,
He fell down, dashed his head on the ground,
And cried bitterly, "Rama, O Rama, my Rama!"
And sobbed—there was no other sound

चौपाई ३५

व्याकुल गउ सिथिल सब गाता । करिनि कलपतरु मनहुँ निपाता ॥
कठु सूख मुख आव न बानी । जनु पाठीनु दीनु बिनु पानी ॥
पुनि कह कटु कठोरु कैकेई । मनहुँ धाय महुँ माहुरु देई ॥
जो अतहु अम करतबु रहेऊ । माँगु माँगु तुम्ह केहि वल कहेऊ ॥
दुइ कि होहि एक समय भुआला । हंसब ठाइ फुलाउव गाला ॥

दानि कहाउब अरु कृपनाई । होइ कि खेम कुसल रौताई ॥
छाँड़हु बचनु कि धीरजु धरहू । जनि अबला जिमि करुना करहू ॥
तनु तिअ तनय धामु धनु धरनी । सत्यसंध कहुँ तून सम बरनी ॥

CHAUPAI 35

In distress the king's body was all numbed and cold,
Like the Heav'nly Tree felled by an elephant bold;
Not a sound could he utter, so dry was his throat;
He was helpless as fish in a waterless moat.

Now Kaikeyi began bitter taunting again,
Into wounds pouring poison to add to his pain:

"If this was the thing that you always intended,
"Why keep saying 'Ask! Ask!' when thus it has ended?"

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"Can any one two things at once carry out,
"Make a smiling jest and show distress with a pout?"

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"You want the name Generous, acting as miser;
"To be called a brave, but have safety as wiser!"

"Break faith, or else show manly strength and restraint,
"But do not be a woman with softness and plaint;"

"Land and house, wealth and body, one's children and wife,
"Are as straw if one holds the truth dearer than life."

दोहा ३५

मरम बचन सुनि राउ कह कहु कछु दोपु न तोर ।
लागेउ तोहि पिसाच जिमि कालु कहावत मोर ॥

DOHA 35

But the king, sensing mystery, quietly answered,
"I see now you're not to be blamed;
"A demonic delusion has laid its hold on you,
"My dire fate it well might be named.

चौपाई ३६

चहत न भरत भूपतहि भोरें । बिधिबस कुमति बसी जिअ तोरें ॥
सो सबु मोर पाप परिनामू । भएउ कुठाहर जेहि बिधि बामू ॥

कैकेयी की
कुमति तथा
राम-वनवास

सुवस बसिहि फिर अवध सुहाई । संव गुन धाम गम प्रभुताई ॥
 कगिहि भाइ सकल सेवकाई । होइहि तिहुं पुर राम वडाई ॥
 तोर कलंकु मोर पछिताऊ । मुण्हु न मिटिहि न जाइहि काऊ ॥
 अब तोहि नीक लाग कर सोई । लोचन ओट बैठु मुँह गोई ॥
 जव लगि जिआ कहीं कर जोगी । तव लगि जनि कछु कहसि वहोरी ॥
 फिर पछितैहसि अंत अभागी । मारसि गाइ नहारू लागी ॥

CHAUPAI 36

“Of being made king Bharat never has dreamt;
 “Fate has twisted your mind and thus brought us contempt;
 “It is all the sad fruit of my own dreadful sins;
 “Now since God is against me, disaster begins.
 “But people in Avadh will once again flourish,
 “And Rama as ruler this kingdom will nourish;
 “His brothers will serve him in those coming years,
 “And his glory and greatness will spread thro' all spheres.
 “But your own evil deeds and my bitter remorse
 “Will not ever be wiped out, but take their full course.
 “Now do as you like, as by Fate you are bidden,
 “But where I can't see you, there live and keep hidden;
 “Nor ever, as long as I live, I beseech,
 “Let me hear from your lips any sound, any speech;
 “In the end you'll repent when your troubles begin,
 “One who kills for a tiger a cow knows 'tis sin.”

दोहा ३६

परेत गउ कहि कोटि विधि काहे करभि निदान ।
 कपट स्यानि न कहनि कछु जागनि मनहुं मसानु ॥

DOHA 36

Again and again saying, “Why thus destroy us?”
 He fell down with anguish and yearning;
 The clever false woman sat silent like one
 Who keeps funeral fires fiercely burning.



चोपाई ३७

गम राम रट विकल भुआल् । जनु विनु पन्व विहग बेहाल् ॥
हृदयं मनाव भोरु जनि होइ । गमहि जाड कहड जनि कोई ॥
उदउ करहु जनि गवि रघुकुलगुर । अवध विलोकि मूल होडहि उर ॥
भूप प्रीति कैकड कठिनाई । उभय अवधि विधि रची बनाई ॥
विलगत नृपहि भाट भिन्नमाग । वीना बेनु सन्व धुनि द्वाग ॥
पढ़हि भाट गुन गावहि गायक । सुनत नृपहि जनु लागहि मायक ॥
मगल सकल मोहाहि न कैमे । महगामिनिहि विभूपन जैमें ॥
तेहि निसि नीद परी नहि काह । गम दरम लालमा उछाह ॥

CHAUPAI 37

४९९

"O Rama! O Rama!" again this was heard,
From the king, now distressed as a poor wingless bird;
In his heart he besought that the morn might not break
And that no one this ill news to Rama might take:

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"Do not dawn, Lord of Raghu's line! Hold back, O Sun!
"For when Avadh sees you, then we all are undone."
Thus Kaikeyi's hard-heartedness and the king's love
To extreme were both carried by Brahma above.
As day broke with Dasrath lamenting and wailing,
Pipes, lutes, conches sounded, the new morning hailing;
As singers and bards their glad praises rehearsed,
By their words, as by arrows, the king's heart was pierced;
To him these rejoicings seemed wholly unfitting,
As gems to a wife on her husband's pyre sitting;
That night in all Avadh no person had slept,
For the vision of Rama their glad watch they kept.

कैकेयी की
कुमति तथा
राम-वनवास

दोहा ३७

द्वार भीर सेवक सचिव कहहि उदित रवि देखि ।
जागेउ अजहुँ न अवधपति कारनु कवनु विमेपि ॥

DOHA 37

The servants and ministers came to the door
When they saw the sun rise and day breaking;
"Why is it," they said, "that on this special day
"Avadh's ruler seems not to be waking?"

चौपाई ३८

पछिले पहर भूपु नित जागा । आजु हमहि बड़ अचरजु लागा ॥
जाहु सुमत्र जगावहु जाई । कीजिअ काजु रजायेमु पाई ॥
गण सुमत्र तव गउर पाही । देवि भयावन जात डेगही ॥
धाड खाड जनु जाइ न हेग । मानहुँ त्रिपति विपाद वसेग ॥
पूँछे कोउ न ऊरु दर्द । गण जेहि भवन भूप कैकेह ॥
कहि जय जीव बैठ सिर नाई । देवि भूप गति गणउ सुखाई ॥
सोन विकल विवर्ण महि परेऊ । मानहुँ कमल मूलु पग्हिरेऊ ॥
मचिउ मधीन मकड नहि पूँछी । वोली अमुभभगी सुभ छूँछी ॥

CHAUPAI 38

"To rise at the last watch of night without change
"Is his rule; but today this thing seems very strange.
"Friend Sumant, go and waken him; go quickly hence
"And obtain his permission our work to commence."

So the minister went to the king in his room,
But was terror-struck seeing the dread signs of doom;
The room seemed to rush at him, wanting to eat him;
Here grief and calamity lived and would greet him.

He called; called again, but when no one replied,
He went in, found the king and Kaikeyi inside;
Said "Hail, O King!"; bowed and sat down by his master,
But at the king's state was struck dumb with disaster;

His lord lay there colourless, numb and forlorn,
Like a lotus uprooted and carelessly torn.

Not a sound could the terrified minister make,
But Kaikeyi the baleful and ruthless then spake:

दोहा ३८

परी न गजहि नीद निमि हेतु जान जगदीमु ।
गमु गमु रटि भोरु किय कहड न मग्मु महीमु ॥

DOHA 38

"The king has not slept, but has lain thus all night,
"And the Lord only knows what's the cause!
"He will not tell the reason to me, but keeps muttering
" 'Rama, Rama,' without pause,

चौपाई ३९

आनहु गमहि वेगि बोलाई । समानार तव पूँछेहु आई ॥
चलेउ मुमत्रु गय रुख जानी । लग्वी कन्चालि कीन्हि कछु गनी ॥ ५०१
मोच विकल मग परड न पाऊ । गमहि बोलि कहाहि का गऊ ॥
उर धरि धीर्जु गाऊ दुआरे । पूँछहि मकल देवि मनु मारे ॥
भमाधानु करि सो भव ही का । गाऊ जहाँ दिनकर कल टीरा ॥
गमु मुमत्रहि आवत देखा । आदरु कीन्हि पिता सम लेखा ॥
निरग्वि वदनु कहि भूप रजाई । रघुकुलदीपहि चलेउ लेवाई ॥
गमु कुभानि सचिव मँग जाही । देवि लोग जह तह शलखाही ॥

कंकेयी की
कुमति तथा
राम-वनवास

CHAUPAI 39

"Go at once and call Rama, and do not be long,
"You can then for yourself ask him what has gone wrong"
Off Sumant went, well knowing the king would not mind,
But he saw that the queen had some evil designed,
He considered, as grief held him back on the way,
"The king's calling for Rama, what now would he say?"
First his mind he composed as he came to the gate,
There they all asked the reason on seeing his state;
Some assurance he gave them, as far as he could,
Then he quickly went off to Prince Rama's abode;
When the prince beheld Sumant, he paid him respect
Such as fathers from courteous sons can expect;

As Sumant gave the king's word, he watched Rama's face,
Then he took the prince with him on leaving the place.

The people who saw Rama go with the minister
Sensed something happening awful and sinister.

दोहा ३९

जाइ दीख रघुवंसमनि नगपति निपट कुमाजु ।
महमि परेतु लखि भिघिनिहि मनहुं वृद्ध गजगजु ॥

DOHA 39

When he got there Rama saw the king lying
In state of the utmost distress,
He was like an old elephant helpless and trembling,
When faced by a bold lioness.

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KAIKEYI'S
ENMITY
AND RAMA'S
BANISHMENT

चौपाई ४०

मूर्खिं अधर जगड मबु अंगू । मनहुं दीन मनिहीन भुअग् ॥
सरुप समीप दीखि कैकेई । मानहुं मीच घरी गनि लेई ॥
करुनामय मुदु गम सुभाऊ । प्रथम दीख दुख सुना न काऊ ॥
तदपि धीर धरि समउ विचारी । पूँछी मधुर वचन महतारी ॥
मोहि कहु मातु तात दुख कारनु । करिअ जतनु जेहि होइ निवारनु ॥
सुनहु गम सबु कारनु गहू । गजहि तुम्ह पर वहन मनेहू ॥
देन कहेन्हि मोहि दुड वगदाना । माँगेउ जो कछु मोहि सोहाना ॥
सो सुनि भाइ भूप उर सोचू । छाड़ि न मर्काहि नुम्हार मंकोचू ॥

CHAUPAI 40

His lips were dried up and he burned with a fever,
Just like a snake robbed of its jewel forever;

Kaikeyi stood by him, her anger still mounting,
Like Death in the body his last moments counting.

Here Rama, so kindly and tender by nature,
Saw for the first time a poor suffering creature;

His mind he composed as occasion required,
And of Kaikeyi then in a low voice enquired:

"Tell me, mother, the cause why my father's distressed;
"I will try to remove it and set him at rest."

The queen replied, "Listen, I'll tell you sincerely
 "The cause, Rama, 'tis that the king loves you dearly,
 "He promised me once that two boons would be granted,
 "And now I have asked for the things I have wanted,
 "As soon as he heard he was hurt and disturbed
 "And on your account chiefly his mind is perturbed

दोहा ४०

मृत मनेह उत वचनु उत मकट परेत नरम ।
 मकहु त आयेम् धर्ग्न मिर मट्ट किन कलम ॥

DOHA 40

'On one side his love on the other his promise
 'He's worried, in straits betwixt two,
 "But you can, if his word you obey put an end
 'To his trouble it all rests with you

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चौपाई ४१

निधर्गक वेणि वहड कट वानी । सनत कठिनता अनि अकलानी ॥
 जीभ कमान वचन मर नाना । मनहु महिपु मदु उ समाना ॥
 जनु कठोग्यनु धरे मरीरु । मिखट धनपविद्या वर बीरु ॥
 मवु प्रमग् रघुपतिहि मनाई । वैठि मनहु नन धरि निठुराई ॥
 मन मुमकाढ भानुकुल भान । गमु महज आनद निधान ॥
 बोले वचन विगत मव दूपन । मृदु मजुल जन वाण विभपन ॥
 मृनु जननी मोद मृतु बडभागी । जो पिनु मानु वचन अनगगी ॥
 तनय मातु पितु तोपनिहाग । दुर्लभ जननि मकल गमाग ॥

केकेयी की
 कुमति तथा
 राम-वनवाम

CHAUPAI 41

She said these hard things with such bold calm and quiet
 The Spirit of Haughtiness was all upset by it
 Her tongue was the bow and her wind was the arrow
 With which she should pierce the king thro' to the marrow,
 It seemed Heartless Cruelty here was embodied,
 A soldier who archery practised and studied.

She seemed, as she sat there the whole story giving
To Rama, like Harshness incarnate and living.
Then he, source of joy, light of all the Sun-Race,
Gave his answer, the smile of his heart on his face;
Words he spoke like the gems of the Goddess of Speech,
Blameless words that the hardest of hard hearts might reach:
"Listen, mother, that son is a fortunate man
"Who obeys what his parents command when he can;
"Not so easily found in this world, you've observed,
"Is a son by whom father and mother are served.

दोहा ४१

मुनिगन मिलनु बिसेषि बन सबहि भाँति हित मोर ।
तेहि पर पितु आयेसु बहुरि मंमत जननी तोर ॥

DOHA 41

"If I live in the forest, 'twill be for my good;
"A great blessing will be this removal;
"I'll meet there great saints; I'll be bless'd by obeying
"My father, and have your approval.

चौपाई ४२

भरतु प्रान प्रिय पावहिं राजू । विधि सव विधि मोहि सनमुख आजू ॥
जौ न जाउँ बन अडसेहैँ काजा । प्रथम गनिथ मोहि मूढ ममाजा ॥
सेवहि अरंडु कलपतरु त्यागी । परिहरि अमृतु लेहि बिषु माँगी ॥
तेउ न पाइअ समउ चुकाही । देखु बिचारि मानु मन माही ॥
अंब एकु दुखु मोहि बिसेपी । निपट विकल नरनायकु देखी ॥
थोरिहि बात पितहि दुखु भारी । होत प्रतीत न मोहि महतागी ॥
राउ धीरु गुन उदधि अगाधू । भा मोहि तें कछु बड़ अपराधू ॥
जातें मोहि न कहत कछु राऊ । मोरि सपथु तोहि कहु सति भाऊ ॥

CHAUPAI 42

"And here Bharat will reign, my own heart's dearest friend;
"God today pours His blessings on me without end.

“If, having this chance, I don’t go to the jungle,
“I’ll be chief of all those who foolishly bungle,
“Who leave heaven’s tree for a castor-oil plant,
“Or with nectar at hand poison ask for and want;
“Such men, had they this chance, would never forsake it;
“Just think, mother, could I then dare not to take it?
“There’s only one thing that could give me concern,
“That the heart of the king with such anguish should burn;
“How comes it my father’s upset by a trifle?
“That question disturbs me with doubts I can’t stifle;
“In him always goodness and patience are blended;
“Against him in some way I must have offended;
“That’s why he won’t speak to me now as before.
“Come now, tell me the truth, by my faith I implore.”

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दोहा ४२

सहज सरल रघुबर वचन कुमति कुटिल करि जान ।
चलइ जोंक जल वक्र गति जद्यपि सलिलु समान ॥

DOHA 42

Altho' what he said was straightforward and simple,
The queen in perverseness persisted;
She seemed like a leech that in calmest of waters
Must move with course crooked and twisted.

चौपाई ४३

रहसी रानी राम रुख पाई । बोली कपट सनेहु जनाई ॥
सपथ तुम्हार भरत कइ आना । हेतु न दूमर मै कछु जाना ॥
तुम्ह अपराध जोगु नहिं ताता । जननी जनक बंधु सुखदाता ॥
राम सत्य सबु जो कछु कहहू । तुम्ह पितु मातु बचन रत अहहू ॥
पितहि बुझाइ कहहू बलि सोई । चौथेंपन जेहिं अजसु न होई ॥
तुम्ह संम सुअन सुकृत जेहिं दीन्हे । उचित न तासु निरादर कीन्हे ॥
लागहिं कुमुख बचन सुभ कैसे । मगह गयादिक तीरथ जैसे ॥
रामहि मातु बचन सब भाए । जिमि सुरसरिगत सलिल सुहाए ॥

केकेयी की
कुमति तथा
गम-वनवाम

CHAUPAI 43

Kaikeyi, now happy with Rama consenting,
Pretended to love, in her plans unrelenting:
“By your name and Bharat’s, I faithfully swear,
“There is no other cause of which I am aware;
“You never give cause of offence, I know; rather
“You please all your brothers, your mother and father;
“ ‘Tis true what you say, Rama; I too have noted
“To th’ word of your parents you’re wholly devoted.
“I beg you to plead with your father; beseech him
“To do naught in old age by which shame might reach him;
“ ‘Tis wrong that his good deeds should now be disdained,
“Deeds by which such a son as yourself was obtained.”
Words so pleasing were like, in Kaikeyi’s false mouth,
Sacred places in Magadh, the alien south;
But as Rama now welcomed them, worthy they seemed,
As all waters in Ganges’ pure flow pure are deemed.

दोहा ४३

गड मुर्ढा गमहि सुमिरि नृप फिरि करवट लीन्हि ।
मन्चिव गम आगमनु कहि विनय समय सम कीन्हि ॥

DOHA 43

The king regained consciousness, Rama recalling,
And painfully changed his position;
Sumant saw his chance, told him Rama was coming,
And quietly made his petition.

चौपाई ४४

अवनिप अकनि गमु पगु धारे । धरि धोरजु तव नयन उधारे ॥
मन्चिव मंभारि गउ वैठारे । चरन पग्न नृप गमु निहारे ॥
लिए सनेह विकल उर लाई । गइ मनि मनहुँ फनिक फिरि पाई ॥
गमहि चिनड रहेउ नरनाहू । चला विलोचन बारि प्रवाहू ॥
सोक विवम कछु कहइ न पाग । हृदये लगावत बार्गहि बाग ॥

विधिहि मनाव गउ मन माही । जेहि रघुनाथ न कानन जाही ॥
मुमिर महेमहि कहइ निहोरी । विनती मुनहुं मदामिव मोरी ॥
आसुतोष तुम्ह अवढर दानी । आगनि हग्हु दीन जनु जानी ॥

CHAUPAI 44

The king plucked up courage and opened his eyes
When he heard Rama's footsteps; he then tried to rise.
As the minister helped him and gave him a seat,
He saw Rama his son bowing low at his feet;
To his bosom he clasped him, by waves of love tossed,
Like a serpent on finding the gem it had lost;
His look fixed on Rama's dear face, the tears poured
In a stream from the pained eyes of Avadh's great lord; 509
Not a word could he utter, but dumb in his grief
Clasped his son to his heart, sought but found no relief. 507
He prayed in his heart to God, tho' hope had vanished,
That Rama might not to the forest be banished;
He thought upon Siva, on him 'gan to call,
"Give thou heed to my plea, O thou great lord of all:
"Thou art generous, kindly and easily pleased,
May this mortal's heart of its suffering be eased.

कंकेयी की
कुमति तथा
गाम-वनवास

दोहा ४४

तुह प्रेरक मदके हृदयं सो मनि गमहि देहु ।
वचनु मोर तजि रहहि घर परित्तिगि मील् मनहु ॥

DOHA 44

"The hearts of all people by thee are inspired,
"May my Rama's heart be so directed,
"That my word ignoring, he yet may stay with us,
"Tho' duty and love be neglected.

चौपाई ४५

अजसु होउ जग मुजसु नसाऊ । नरक परौ वरु सुरपुर जाऊ ॥
सब दुख दुमह महावउ मोहीं । लोचन ओट गमु जनि होही ॥

अम मन गुनइ राउ नहिं बोला । पीपर पात सग्गि मनु डोला ॥
रघुपति पितहि प्रेम बम जानी । पुनि कछु कहिहि मातु अनुमानी ॥
देम काल अवमर अनुमारी । बोले बचन विनीत विचारी ॥
तात कहौ कछु करौं ढिठाई । अनुचितु छमब जानि लरिकाई ॥
अति लघु वात लागि दुखु पावा । काहु न मोहि कहि प्रथम जनावा ॥
देखि गोमाइहि पैछिउं माना । सुनि प्रमंग भए सीतल गाना ॥

CHAUPAI 45

“My good name may perish in shame—it is well!

“I may go by death's pathway to heaven or hell!

“I will bear any pain, the severest and worst,
“If my eyes by his loss be not darkened and curst.”

Not a word could he say, but these thoughts stirred his mind
Till it shook like a *peepul*-tree's leaves in the wind.

Rama, seeing his father o'ercome in this way
By his love, hoped Kaikeyi would have more to say.

Then he humbly and thoughtfully offered a word
As with that place and purpose and time would accord:

“My dear father,” he said, “I am daring to speak;
“If I'm wrong, as a youth your forgiveness I seek;

“This is such a small thing; why be pained on that score?
“And why did you not tell me about it before?

“Of your queen I enquired when your state I perceived;
“Since she told the whole matter, I'm greatly relieved.

दोहा ८५

मंगल ममय मनेह बम सोचु पग्हिरिअ तान ।
आयेमु देटअ हर्गि हियं कहि पुलके प्रभु गान ॥

DOHA 45

“By the power of love, sir, put off all your sorrow,

“At this time when gladness is due;

“Be you happy again, father; give your commands.”

As he said this he thrilled thro' and thro'.

चौपाई ४६

धन्य जनमु जगतीतल ताम् । पितहि प्रमोदु चगित सुनि जाम ॥
चारि पदारथ कर्णल ताके । प्रिय पितु मातु प्रान मम जाक ॥
आयेसु पालि जनम फलु पाई । अद्हौ वगिहि होउ रजाई ॥
बिदा मातु सन आवो माँगी । चलिहौ बनहि वहुरि पग लागी ॥
अम कहि रामु गवनु तव कीन्हा । भप मोकवम उनम न दीन्हा ॥
नगर व्यापि गट बान मुतीछी । छुअन चढी जन मव तन बीछी ॥
सुनि भण बिकल सकल नर नारी । बेलि विटप जिमि दग्धि दवागी ॥
जो जहं मनड धुनद मिरु सोई । बड विपादु नहि धीर्जु होई ॥

CHAUPAI 46

"To great bliss is he born who on earth here below
"By his deeds to his father brings gladness not woe,

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"If a man his own father and mother regards

509

"More than self, in his hands are life's richest rewards,

"Most successful my birth when your word I fulfil,

"I will be ready soon, since I know 'tis your will,

'Having bid my own mother farewell I'll come back,

"Take your blessing and make for the known forest track'

This much having said for his rooms he departed

The king could say nothing, so sad and down-hear d

The city soon heard of these terrible things

As the whole body pangs when a scorpion stings,

All were troubled at news of the evil designs,

As a forest-fire scorches the creepers and vines,

Ev'ry one, as he heard began tearing his han ,

Hope and courage gave way to then bitter despan

दोहा ६६

मुख सुखाहि लोचन सर्वहि सोकु न हृदयें समाइ ।

मनहुँ करुन रस कटकई उतरी अवध वजाइ ॥

DOHA 46

All faces were pale and all eyes shedding tears,
As with sorrow all hearts were oppressed.

ककेयी न्नी
कुमति तथा
राम-वनवास

As tho' armies of Pathos in battle array
And with drums had the city possessed.

चौपाई ४७

मिलेहि मॉझ विधि वात बेगारी । जहं तहं देहि कैकहिं गारी ॥
येहि पापिनिहि बूझि का परेऊ । छाइ भवन पर पावकु धरेऊ ॥
निज कर नयन काढि चह दीखा । डारि सुधा बिप् चाहति चीखा ॥
कुटिल कठोर कुवूद्धि अभागी । भड ग्धुवम बनु बन आगी ॥
पालव बैठि पेड़ु येहि काटा । सुन महुं सोक ठाटु धर्ग ठाटा ॥
मदा रामु येहि प्रान ममाना । कारन कवन कुटिलपनु ठाना ॥ \$
मत्य कहहि कवि नारि सुभाऊ । सब दिधि अगमु अगाध दुगाऊ ॥
निज प्रतिवदु वस्कु गहि जाई । जानि न जाइ नारि गनि भाई ॥

CHAUPAI 47

510

"A good plan," they all said, "God has sadly misused,"
And Kaikeyi wherever they met they abused:

"What has led this bad woman to such deeds of guilt?

"She has poured burning coals on a house newly built;

"She has torn out her eyes, yet of vision she thinks;

"She has thrown away honey while poison she drinks.

"She is stubborn, perverse, moved by deadliest ire,

"In the forest of Raghu's line like a fierce fire;

"Here she sits on a branch while the tree she cuts down;

"Over joyous scenes sackcloth of grief she has thrown.

"She held Rama dear to her in ev'ry season,

"But now she's his enemy; what is the reason?

"Of woman the poet once said, not unduly,

"'A fathomless mystery she.' He spoke truly;

"A man in a mirror his image might catch,

"But a woman's ways none can grasp, howe'er he watch.

दोहा ४७

काह न पावकु जारि सक का न समुद्र समाड ।

का न करइ अवला प्रवल केहि जग कालु न खाड ॥

DOHA 47

"There is nothing created that fire cannot burn,
"Not a thing the sea cannot contain;
"There is nothing death does not devour; nothing woman
"Won't do if the power she gain.

चौपाई ४८

३ का मुनाइ विधि काह मुनावा । का देखाइ चह काह देखावा ॥
एक कहहि भलु भूप न कीन्हा । वरु विचारि नहि कुमनिहि दीन्हा ॥
जो हठि भाउ मकल दुख भाजनु । अवला विवर जानु गन गा जनु ॥
एक धर्म परमिनि पहिनाने । नृपहि दोसु नहि डेहि मयाने ॥
मिवि दधीन्हि तर्जनिंद कहानी । एक एक मन कहहि वगानी ॥
एक भग्न कर मंमन कहही । एक उदाम भाय मुनि रहही ॥
कान मूँदि कर रद गहि जीहा । एक कहहि येह वान अलीहा ॥
मुकृत जाहि अम कहत तुम्हारे । गम भग्न कहुं पग्म पिआरे ॥

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511

CHAUPAI 48

"God said one thing before, now another is told;
"Once showed one thing, but now something else w^o behold."
One man said, "The king's made a most foolish mistake,
"Without thought he should never such promises make,
"He is suffering now his own folly's deserts,
"While that woman his wisdom and virtue subverts."
But some knew the king always acted uprightly,
And could not be blamed as one doing things lightly.
They tried to find comfort in times so appalling,
The story of King Harishchandra recalling."

केकेयी की
कुमनि तथा
राम-वनवास

॥ A king of this line who, in loyalty to a Brahman, sold his kingdom, even his wife and son, and took service as an outcaste at a burning ghat, where yet greater agonies came; but at last loyalty was rewarded and he was fully restored.

Some troubled ones ways to keep silent contrived;
 Others said, "Bharat surely in this has connived."
 But some bit their tongues, stopped their ears and confounded
 Replied, "Such a statement is wholly unfounded;
 "By such thoughts your goodness will be undermined,
 "No one dearer to Bharat than Rama you'll find.

दोहा ४८

चंदु चवड वरु अनल कन सुधा होइ विष तूल ।
 सपनेहुँ कबहुँ न करहि कछु भरत राम प्रतिकूल ॥

DOHA 48

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"Nectar might become poison, or maybe the moon
 "Might rain down fiery sparks in great streams;
 "But Prince Bharat could never do anything harmful
 "To Rama, not even in dreams."

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चौपाई ४९

एक विधानहि दूषन देही । सुधा देखाइ दीन्ह विषु जेही ॥
 खरभरु नगर सोचु सब काहु । दुसह दाहु उर मिटा उछाहु ॥
 विप्रवधु कुलमान्य जठेरी । जे प्रिय परम कैकई केगी ॥
 लगी देन सिख सीलु सराही । वचन वान सम लागहि ताही ॥
 भरतु न मोहि प्रिय राम समाना । सदा कहहु येहु सबु जगु जाना ॥
 करहु राम पर सहज सनेहू । केहि अपराध आजु बन देहू ॥
 कबहुँ न किएहु सवति आरेसू । प्रीति प्रतीति जान सबु देसू ॥
 कौमल्या अब काह विगाग । तुम्ह जेहि लागि वज्र पुर पारा ॥

CHAUHAI 49

Some said, as they placed on Lord Brahma the onus,
 "He's given us death after life he had shown us."

Throughout the whole city spread grief and confusion;
 Their anguish burnt up all joy's festive profusion.

The wives of the priests, women aged and revered,
 And Kaikeyi's close friends, all those to her endeared,

Praised her spirit of old, did their best to persuade;
 Tho' their words pierced like arrows, yet no change was made:
 "You have always said and to all is it well-known,
 'Rama's dearer than Bharat,'—such love have you shown;
 "Come now, show us your true love and stop this pretence;
 "To the forest why send him?" What is his offence?
 "With none of your sister queens have you been jealous,
 "But rather in trust and devotion been zealous;
 "What's wrong with Kausalya?" Why change love so staunch,
 "That on Avadh this dread thunderbolt you now launch?

दोहा ४९

सीय कि पिय मंगु पग्हिगिहि लग्वनु कि गहिहि धाम ।

५१३

राजु कि गूँजत भग्न पुर नृपु कि जिद्धि विन गम ॥

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DOHA 49

"Will Sita give up her beloved? Will Lakshman

कैकेयी की
कुमति तथा
राम-वनवास

"Stay home tho' the best be provided"

"Will Bharat consent to reign? And will the king

"Go on living, from Rama divided?

चौपाई ५०

अस विचारि उग छाड़हु कोहू । सोक कलक कोटि जनि होहू ॥
 भरतहि अवसि देहु जुवगजू । कानन काह गम कर काज ॥
 नाहिन गमु गज के भूखे । धरम धुरीन विपय रम रुखे ॥
 गुर गृहैं बसहुं रामु तजि गेहू । नृप मन अम बरु झमर लेहू ॥
 जो नहि लगिहहु कहे हमारे । नहि लागिहि कल ताथ तुम्हारे ॥
 जौ परिहाम कीन्हि कछु होई । तौ कहि प्रगट जनावहु सोई ॥
 राम सर्विस सुन कानन जोग् । काह कहिहि सुनि तुम्ह कहुँ लोग् ॥
 उठहु बेगि सोइ करहु उपाई । जेहि विधि सोकु कलकु नसाई ॥

CHAUPAI 50

"Think of this, and give up now this wild angry way;
 "Don't become the dark stronghold of shame and dismay;

"If you wish it, let Bharat rule over the land,
 "But no good will come if to the woods Rama's banned.
 "For kingdom and throne Rama never has hankered,
 "Nor for earthly things; to the truth he's firm anchored;
 "If he must leave home, let him live with his master;
 "With this as the second boon turn our disaster;
 "A good son like Rama such fate does not merit.
 "What will people say of yourself when they hear it?
 "If you will not do what we ask in our sadness,
 "Be sure you'll not gain but lose much by your madness;
 "If what you have done was in joking and teasing,
 "Then say so and be once more happy and pleasing;
 "Come, get up now quickly and make an attempt
 "To turn from us forever this grief and contempt!

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छद २

जेहि भाँति सोकु कलकु जाइ उपाइ करि कुल पालही ।
 हठि फेरु गमहि जान वन जनि वान दूसरि चालही ॥
 जिमि भानु विनु दिनु प्रान विनु ननु चद विनु जिमि जामिनी ।
 निमि अवध तुलभीदाम प्रभु विनु समुभिधी जिअं भामिनी ॥

CHHAND 2

"Give yourself to some course, By which shame and remorse
 "May disperse and we all be preserved:
 "Let not Rama be sent, To the wood; change your bent,
 "Let some worthier purpose be served
 "As the day without sun, And the night without moon,
 "And the body without life and breath,
 "So you must understand, Without Rama this land
 "Will be doomed as with darkness and death."

सोग्ठा २

मग्निह मिखावनु दीन्ह सुनत मधुर पर्गिनाम हित ।
 तेहि कछु कान न कीन्ह कुटिल प्रदोधी कूवरी ॥



SORATHA 2

Good counsel her women friends gave her,
In words that were kind and intended to help her,
She looked upon all with disfavour,
Unheeding, apt pupil of her perverse hunchback

चौपाई ५१

उत्तर न देइ दुमह गिम रूवी । मृगिन्ह चितव जनु वाधिनि भूवी ॥
व्याधि असाधि जानि तिन्ह न्यागी । चली कहन मनिमद अभागी ॥
राजु कगत येहि देव्हि विगोई । कीन्हसि अम जम कगड न कोई ॥
येहि विधि विल्पाहि पुर नर नागी । देहि कुचालिहि कोटिक गारी ॥
जरहि विपम जर लहि उमासा । क्वानि गम विनु जीवन आसा ॥
विपुल वियोग प्रजा अकुलानी । जनु जलचर गन मवन पानी ॥
अति त्रिप. तम लोग लागाई । गण मानु पहि गमु गोमाई ॥
मुख प्रमन्त्र चित चौगुन चाऊ । मिटा मोचु जनि गवट राऊ ॥

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CHAUPAI 51

She said naught, but watched them with eyes hot and angry,
As on a poor fawn looks a tigress when hungry

कैकेयी की
कुमात तथा
राम-वनवास

They saw she was hopeless, beyond their restoring,
So left, her sad fate and her folly deplored

“She reigned, but by Fate she is doomed to die, man,
“She has done things that no one else ever would dare”

The townsmen and women, with loud lamentation,
Reviled her vile doings in sad desperation,

All hot with high fever, they sighed and they sobbed,
“Can we go on with life, if of Rama we’re robbed?”

At thought of his absence they fainted with anguish,
As, when the sea dries up, sea-creatures must languish.

While women and men told their grief to each other,
Prince Rama had gone to take leave of his mother;

Face shining, heart glad at the thing that had sent him,
And only one fear—that the king might prevent him.

दोहा ५०

नव गयंदु रघुवीर मनु राजु अलान ममान ।
छूट जानि बनगवनु सुनि उर अनंदु अधिकान ॥

DOHA 50

Like a newly-caught elephant was this bright gem
Of the Sun-Race, by kingship yet chained;
At the thought that this chain might be loosed and he freed
For the woods, naught but gladness remained.

चौपाई ५२

रघुकुल तिलक जोरि दोउ हाथा । मुदित मानु पद नााउ माथा ॥
दीन्हि अमीम लाड उर लीन्हे । भूषण वसन निछावरि कीर्णे ॥
वार वार मुख चुंबनि माना । नयन नेह जल पुलकिन गाना ॥
गोद गाँवि पुनि हृदयैं लगाए । अवत प्रेम रम पयद सुहाए ॥
प्रेमु प्रमोदु न कछु कहि जाई । रंक धनद पदबी जनु पाई ॥
सादर मुदर बदनु निहारी । बोली मधुर बचन महतारी ॥
कहहु तान जननी बलिहारी । कवहि लगन मुद मंगलकारी ॥
सुकृत सील मुख सीव सुहाई । जनम लाभ कड अवधि अधाई ॥

CHAUPAI 52

By thoughts of a life in the woods wholly captured,
He bowed to his mother, hands joined, heart enraptured.
She gave clothes and jewels as gifts while she blessed him,
And eager with love to her bosom she pressed him;
Eyes tear-filled and thrilled that as son she possessed him,
Again and again warmly kissed and caressed him,
She held him close to her, the dearest of guests,
While the milk of her love slowly dripped from her breasts.
Affection like hers defies verbal expression,
Like paupers' joys when they of wealth take possession.
She looked at his handsome face fondly and oft,
And at last said in tones that were tender and soft,



“Come, tell me, my son, for to know I am longing,
“The day and the moment when joys will come thronging,
“When virtue and goodness and hope will be crowned,
“The fulfilment of high birth and destiny found ”

दोहा ५१

जेहि चाहत नर नारि सब अति आग्न येहि भानि ।
जिमि चानक चानकि त्रिपिन वृण्टि मग्द ग्नु स्वानि ॥

DOHA 51

“The day that the townspeople want to come quickly,
“And look for expectant and eager,
“As birds look and long for the time of cool rain
“When all moisture is dried up or meagre

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चौपाई ५३

नात जाउ बलि बेगि नहाह । जो मन भाव मधुर कल्पु खाह ॥
पितु समीप तब जाणहु भैया । भड वडि वार जाड बलि मैया ॥
मातु वचन सुनि अति अनुकूला । जनु मनेह मुरनर के फला ॥
सुख मकरद भरे मिथ्यमूला । निगवि गम मनु भवेन न भूला ॥
धरम धुगीन धरम गति जानी । कहेउ मातु मन अति मद बानी ॥
पिना दीन्ह मोहि कानन गज । जहं सब भोति मोर बड काजू ॥
आयेसु देहि मुदित मन माता । जेहि मुद मगल का’र जाता ॥
जनि मनेह वम डरपमि भोर । आनंद अव अनग्रह तोरे ॥

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कंकेयी की
कुमति तथा
राम-वनवास

CHAUPAI 53

“Go quickly and bathe, son, and then what you will
“Come and eat, of my tastiest food take your fill,
“Then go to the king, let there be no delaying,
“There’s been too much now—and I mean what I’m saying ”

Her words were to Rama as sweet, as he listened,
As tho’ up in heav’n as love’s flowers they glistened,
And each blossom nectar of bliss held and covered,
O’er which like a thirsty young bee his mind hovered.
But loyal to virtue and virtue’s way knowing,
He quietly told her the way he was going:

“The woods as my realm to me father has given;
 “I'll find there the things for which long I have striven;
 “So give me permission and wish me all good,
 “That all blessing and bliss I may find in the wood;
 “Do not let your love make you afraid of the end,
 “For my happiness, mother, on you must depend.

दोहा ५२

बरप चारि दम विपिन वसि करि पितु वचन प्रमान ।
 आड पाय पुनि देखिहो मनु जनि करसि मलान ॥

DOHA 52

“I shall stay fourteen years in the woods, and the word
 “Of my father trustworthy I'll prove;
 “Then I'll come back again and shall see you once more,
 “From your mind then all sadness remove.

चौपाई ५८

वचन विनीत मधुर रघुवर के । मग्म मम लगे मातु उर करके ॥
 सहस्रि सूनि सीतलि वानी । जिमि जवास परं शावस पानी ॥
 कहि न जाइ कछु हृदयं विपादू । मनहुँ मृगी सुनि केहरि नादू ॥
 नयन सजल तन थरथर कोपी । मॉजहि खाड मीन जनु मापी ॥
 धरि धीर्जु सुन बदनु निहारी । गदगद वचन कहनि महतारी ॥
 तान पितहि तुम्ह प्रान पिआरे । देखि मुदिन निन चगित तुम्हारे ॥
 गज देन कहुँ सुभ दिन साधा । कहेउ जान वन केहि अपगाधा ॥
 तान सुनावहु मोहि निदान् । को दिनकर कुल भाउ छमान् ॥

CHAUPAI 54

These few words of Prince Raghubar, tender and soft,
 Pierced the heart of his mother, a most deadly shaft;
 As she heard his calm voice, she went senseless with pain,
 As *jawasa* plants[†] wither in showers of rain;
 In a state beyond telling, her heart was dismayed,
 As when tigers roar animals all are afraid.

† A plant that lives only in very dry soil.

As her eyes filled with tears, her frame shuddered and shrank,
Like a fish when the first monsoon water it drank.

Then looking up at him and fresh courage taking,
She said in a voice that with anguish was breaking,
"You're dear to the king as his life, and 'tis right;
"For in all your ways always he finds great delight;
"To enthrone you, I know, he'd a fixed day and plan;
"For what fault has he now laid upon you this ban?
"Let me hear the whole story; tell all, son of mine!
"Who is acting as fire in the Royal-Sun-Line?"

दोहा ५३

निर्ग्नि गम स्व मन्त्रिवस्तु कार्गु कहेउ वुभाद ।
सुनि प्रसग् गहि मूक जिमि दमा वर्गनि नहि जाड ॥

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DOHA 53

The son of Sumant who was there with him, looking
At Rama, the story retailed;
To which as she listened Kausalya was silent,
Her spirit and utterance failed

कैकेयी की
कुमति तथा
राम-वनवास

चौपाई ५५

गर्वि न मकड़ न कहि मक जाहू । दूहें भाँति उर दैन दाहू ॥
लिखन मुधाकर गा लिखि गहू । विधि गति बाम गदा मव काहू ॥
धर्म मनेह उभय मत धेरी । भइ गति साप छछुदरि केरी ॥
गम्बौ सुनहि करौ अनुरोधू । धर्मु जाड अर बधु विरोधू ॥
कहौ जान तब तौ बडि हानी । मकट सोच विवम भई रानी ॥
बहुरि समुभिति धरमु सयानी । गमु भरत दोउ सुन सम जानी ॥
सरल सुभाउ राम महतारी । बोली बचन धीर धरि भारी ॥
तात जाउं बलि कीन्हेहु नीका । पितु आयेसु सब धर्म क टीका ॥

CHAUPAI 55

She could not bid him go and could not hold him back,
For she saw ahead suffering lay in each track.

When about to write Moon, Fate had written Eclipse!
 God against us the scales of good things always tips.
 Both her truth and love held her, the grip of each taut;
 She was just like a snake that a musk-rat has caught.॥
 She thought, "If from love I here keep him before me,
 "My virtue I forfeit and friends will abhor me;
 "But if I say Go! then again much is lost."
 Between doubt and distress she was helplessly tossed.
 Then she wisely recalled how a wife's duty runs,
 That both Rama and Bharat were truly her sons;
 So as Rama's true mother, with spirit sincere,
 She took courage and gave him her word, tho' severe:
 "My dear son, you do well; I uphold you in truth;
 "For one's father to heed is the duty of youth.

दोहा ५४

गज देन कहि दीन्ह बनु मोहि न सो दुख लेमु ।
 तुम्ह बिनु भरतहि भूपतिहि प्रजहि प्रचड कलेमु ॥

DOHA 54

"Tho' he promised the throne and now gives you the jungle,
 "It gives me no pain, adds no burden;
 "But Bharat, the king and the people without you
 "Will find bitter anguish their guerdon.

चौपाई ५६

जाँ केवल पितु आयेमु नाना । तो जनि जाहु जानि बड़ि माना ॥
 जाँ पितु मातु कहेउ बन जाना । तो काननु सत अवध समाना ॥
 पितु बनदेव मातु बनदेवी । खग मृग चरन सगेह सेवी ॥
 अनहुँ उचित नृपहि बनवासू । बय बिलोकि हियैं होइ हरासू ॥

॥ It is said that if a snake swallows a musk-rat it will die; but if it lets it go, the musk-rat will blind the snake.



वङ्गभागी वनु अवध अभागी । जौ रथुवंसनिलक तुम्ह व्यागी ॥
जीं मुत कही मंग मोहि लेहै । तुम्हरे हदर्य होड मदेहै ॥
पूत परम प्रिय तुम्ह मबही के । प्रान प्रान के जीवन जी के ॥
ते तुम्ह कहहु मातु वनु जाऊ । मं मुनि वनन बैठि पछताऊ ॥

CHAUPAI 56

“My son, if you'd only your dear father's orders,
“You'd think mother more and not leave Avadh's borders;

“But when by them both forest life is permitted,
“To a place like a hundred Avadhs you're admitted.

“As parents the wood-god and goddess you'll meet;
“Birds and beasts of the forest will serve at your feet.

“Very rightly kings dwell in the woods in old age;
“But rememb'ring your youth, fears my heart will engage.

“Blest the roses! will be, Avadh sadly bereft,
“When you, crown of the fam'ly of Raghu, have left.

“If my heart asks to go along with you, and sighs,
“Many questions and doubts in your heart will arise.

“Far dearer than all, son, to those who behold you;
“As life of their life, their soul's dearest, they hold you.

“But when you say, 'Forth to the woods I am faring,'
“My heart hears with sorrow and well-nigh despairing.

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कैकेयी की
कुमति तथा
राम-वनवास

दोहा ५५

ये हैं विचारि नहि करौ हठ झूँठ मनेह बढाइ ।

मानि मातु कर नान बलि मुर्गि विमरि जनि जाइ ॥

DOHA 55

“Tho' this is my mind, I will not bid you stay.

“And not let love unduly beset me;

“But in deep earnest this I will say as you go—

“Heed my words, son, and never forget me.

चौपाई ५७

देव पितर सब तुम्हहि गोमाई । राखहुँ पलक नयन की नाई ॥

अबधि अंबु प्रिय परिजन मीना । तुम्ह करुनाकर धर्म धुरीना ॥

अम विनार्गि सोड करहु उपाई । मवहि जिअन जेहि भटहु आई ॥
 जाह सुखेन बनहि वलि जाऊ । करि अनाथ जनपरिजन गाऊ ॥
 मव कर आजु सुकृत फल बीता । भागु करालु कालु बिपरीता ॥
 बहु विधि विलपि चर्गन लपटानी । परम अभागिनि आपहु जानी ॥
 दास्न दुमह दाहु उर व्यापा । वग्नि न जाहि विलाप कलापा ॥
 गम उठाइ मातु उर लाई । कहि मृदु वचन वहुगि समुभाई ॥

CHAUPAI 57

“Be you guarded, my son, while you do as you’re bid,
 “By ancestors and gods, as the eye by the lid
 “Banishment is a lake friends and dear ones are fish,
 “You are kindly and good, as your father would wish,
 “Make plans in such ways, thoughtful heed to them giving,
 “That when you return you may find them all living
 “Your friends servants, townsmen all orphaned you’ll leave,
 “When you go to the forest and peace there achieve,
 “All fruits of their former good lives are discounted,
 “By times dread and deadly now are they confronted ”
 She wept many bitter tears while she still clung
 To his feet, by her fearful misfortune unstrung,
 As within fires of anguish unspeakable burnt,
 She poured out her laments at the things she now learnt
 He lifted her up in his arms, long did hold her,
 As once more with warm loving words he consoled her

दोहा ५६

समाचार तहि समय सुनि सीय उठी अकुलाइ ।
 जाइ मामु पद कमल जुग वदि बैठि मिरु नाइ ॥

DOHA 56

While these things were happenning, the news came to Sita,
 In great agitation she rose,
 Went at once to Kausalya and, bowing, sat by her
 As one who another’s pain knows

चौपाई ५८

दीन्हि असीम सामु मुदु वानी । अनि मुकुमारि देखि अकुलानी ॥
बैठि नमित मुख सोचनि सीना । रूप रामि पति प्रेम पुनीता ॥
चलन चहत बन जीवननाथू । केहि मुकुली मन होठहि साथू ॥
की तनु प्रान कि केवल प्राना । विधि करनदु कलु जाढ न जाना ॥
चारु चर्गन नख लेखनि धग्नी । नूपुर मुखर मधुर कवि वर्गनी ॥
मनहुं प्रेम वस विनती करही । हमहि मीय पद जनि पग्हिग्ही ॥
मंजु विलोचन मोचन वारी । बोली देखि गम महतारी ॥
तात मुनहु मिय अनि मुकुमारी । सामु समर पग्जनहि पिआरी ॥

CHAUPAI 58

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Kausalya her blessing did quietly render,
Much wroth¹ this wife seeing so young and tender;
While Sita, supreme in her wifely devotion
And beauty, eyes downcast, her thoughts set in motion:
“To th’ woods goes my dear one, naug’it now can deter;
“To go with him! Ah, what will this honour confer?
“Shall I go in the body, or only in soul?
“Who can say what will happen since God has control?
She scratched with her toes on the ground, downw² d glancing;
Her anklets gave off jingling tones with their dancing,
As tho’ they were praying aloud, loving-hearted,
“Oh, from Sita’s feet may we never be parted.”
Her eyes with great tears became misty and dim,
Seeing this, Rama’s mother again spoke to him:
“Listen, son! Our dear Sita is tender and frail;
“Loved by parents-in-law and friends love cannot fail.

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केकयी की
कुमति तथा
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दोहा ५७

पिता जनक भूपालमनि ससुर भानुकुल भानु ।
पति रविकुल कैरव विधिन विधु गुन रूप निधानु ॥

DOHA 57

"Gem of kings is her father, great Janak; her father-
 "In-law chief of all the Sun-Race;
 "And her husband the moon to their lily-like fam'ly
 "Whenever he shows them his face.

चौपाई ५९

मै पुनि पुत्रवधु प्रिय पाई । रूपगामि गुन सील मुहाई ॥
 नयन पुतरि करि प्रीति बढाई । गखेउं प्रान जानकिहि लाई ॥
 कल्पबेलि जिमि वहु विधि लाली । मीचि मनेह मलिल प्रतिपाली ॥
 फूलत फलत भएउ विधि बामा । जानि न जाइ काह पर्गिनामा ॥
 पलंग पीठ तजि गोद हिडोग । मिय न दीन्ह पग अवनि कठोग ॥
 जिअनमूरि जिमि जोगवन रहऊं । दीप बानि नहि टारन कहऊं ॥
 मोड मिय चलन चहनि बन माथा । आयेमु काह होड रघुनाथा ॥
 चद किरन रम रमिक चकोरी । रवि रघु नयन मकड किमि जोरी ॥

CHAUPAI 59

KAIKEYI'S
ENMITY
AND RAMA'S
BANISHMENT

"And I too have received a dear daughter-in-law,
 "In her beauty and virtue and gifts without flaw;
 "With love, as my eye's pupil; Sita is guarded,
 "And always as dear as my life is regarded;
 "As Heaven's own vine since she came I've cared for her,
 "And always I'm pouring love's pure water o'er her;
 "She blooms and bears fruit, but by God I am thwarted;
 "Who knows what results will at length be reported?
 "On rising from bed she was carried, or trod
 "On soft carpets, but never set foot on bare sod;
 "Always precious to me as myself has she been;
 "Naught has done, not moved even a candle or screen.
 "Tis this Sita who with you now wishes to go
 "To the woods; so what say you, my son? Yes, or No?
 "The young partridge that gladly the moon's rays will drink,
 "From unbearable burning hot sun-rays must shrink.



दोहा ५८

करि केहरि निसिचर चरहि दुष्ट जतु वन भरि ।
बिष बाटिकाँ कि सोह सुन मुभग मजीवनि मृगि ॥

DOHA 58

"The jungle is full of dread creatures and goblins
"The fiercest man ever set eyes on,
"My son, can the Tree of Life live in a forest
"Of trees that exude deadly poison?"

चोपाई ५०

वन हिन काल किगत किमारी । र्घी विगचि द्रिपय मन्व भारी ॥
पाहन कुमि जिमि कठिन मुभाउ । निन्हावि कलस न रानन काउ ॥
के तापम नित्रि कानन जाग । जिन्ह तप हतु तजा मन्व भाग ॥
सिय वन वसिहि तात कहि भाती । चित्र लियित करि दर्शि दगती ॥
मुरसर मुभग वनज वन चारी । टावर जाग फि हमव मारग ॥
अम विचारि जस आयमु हाँड । मै मिर दू जानकिहि माँड ॥
जौ सिय भवन रहड कह अवा । माहि वह हाँ वहन अवलवा ॥
मुनि रघुवीर मातु प्रिय वानी । मील मनह मधा जन मानी ॥

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केक्यी की
कुमति तथा
राम-वनवास

CHAUPAI 60

"Wild primitive women were made for the forest,
"Who know naught of comforts not even the poorest
"Mind-hardened, like insects that live among stones
"Such a person no pain from a forest life owns
"The wild forest is fit for an ascetic's wife
"Who as such has abandoned all comforts of life
"But Sita could never put up with such strictures,
"She'd run if she saw monkeys simp' in pictures!
"A mud pond is not a fit place for a swan
"That has simply a mountain-lake's lilies looked on
"So now say what you wish, thinking on these things well,
"And I then your instructions to Sita will tell,

"While you, dear, being banished the forest must roam,
'It will comfort me greatly if Sita's at home."

Raghubir heard all this in his mother's dear tones
Full of gracious love such as a true mother owns.

दोहा ५९

कहि प्रिय बचन विबेकमय कीन्ह मातु परितोप ।
लगे प्रबोधन जानकिहि प्रगटि विपिन गुन दोप ॥

DOHA 59

He tried by his answer to bring her some comfort
In words that were thoughtful and loving,
And then of the forest life told as he saw it,
The gain more than loss clearly proving.

५२६

चौपाई ६१

मातु समीप कहत सकुचाही । बोले समउ समुझि मन माही ॥
राजकुमारि मिखावनु सुनह । आनि भाँनि जिअँ जनि कल्पु गुनह ॥
आपन मोर नीक जौ चहह । बचनु हमार मानि गृह रहह ॥
आयेसु मोर मामु सेवकार्ड । सब विधि भामिनि भवन भलार्द ॥
येहि तं अधिकु धरमु नहि दूजा । सादर मासु मसुर एद पूजा ॥
जब जब मातु कगिहि सुधि मोरी । होइहि प्रेम विकल मनि मोरी ॥
तब तब तुम्ह कहि कथा पुरानी । सुदर्गि ममुज्जाएहु मृदु वानी ॥
कहौ सुभाय मपथ सत मोही । सुमुखि मातु हित गखौ तोही ॥

CHAUPAI 61

Tho' courtesy, with mother there, might command
He refrain, yet he spoke by occasion's demand
To his Sita, "My lady, hear what I advise;
"Mark it well as what seems to' me proper and wisc;
"If you wish what is best both for me and for you,
"Heed my word, stay at home; it is what you should do;
"That you serve my dear mother is what I have willed,
"And with all that is good for you, dear, home is filled.

"The duty of woman, the greatest laid on her,
"Is this—Serve your parents-in-law with due honour
"Whenever my mother recalls me with longing,
"When born of her love fears and worries come thronging,
"Then comfort her, graceful sweet-toned one with tales
"Of old times, till once more in her mind peace prevails
"My own fair one, I swear 'tis the truth that I speak,
"Asking you to stay here, mother's good do I seek

दोहा ६०

गृह न्युनि समन धर्म फल् पादअ विराहि कलम ।
हठ वस सब सकट सह गालब नहुप नरम ॥

DOHA 60

"Without trouble we win virtues fruits if we heed
"What our teachers and scriptures require,
"But all history shows against obstinate ones
"All distresses and troubles conspire

चौपाई ५२

म पुनि करि प्रवान पिनु वानी । वर्गि फिग्व गन समुच्चि सयानी ॥
दिवम जान नहि लागिहि वाग । मुदर्गि सिखवनु सुनहु हमाग ॥
जो हठ कर्ग्ह प्रमवम वामा । तो तुम्ह दुखु पाउव परिनामा ॥
काननु कठिन भयकर भागी । धोर धाम हिम वारि वयागी ॥
कुस कटक मग काकर नाना । चलब पयादेवि विन पदत्राना ॥
चरन कमल मृदु मजु तुम्हारे । मारग अगम भ्रमिधर भार ॥
कदर खोह नदी नद नार । अगम अगाध न जाहि निहारे ॥
भालु वाघ बृक केहरि नागा । करहि नाद सुनि धीरज भागा ॥

CHAUPAI 62

"So, my beautiful wise one, the word I'll obey
"Of my father, and quickly come home then to stay,
"For us days will soon pass, they can never stand still,
"Pay good heed to my word, dearest one, as my will

कक्षयी की
कुमनि नथा
राम-वनवास

५२३

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“If, under love's pressure, resistance you offer,
 “At last as the outcome you'll bitterly suffer;
 “In th' woods, full of danger and dread in all forms,
 “You'll meet terrible heat and cold, floods and great storms,
 “Prickly grass, thorns and stones in the path ev'rywhere,
 “While we travel bare-footed, no sandals to wear;
 “Over terrible mountains that tower aloft
 “Go the roads, and your feet are so tender and soft;
 “Huge rocks and caves, deep daunting rivers and valleys;
 “One's purpose at sight of them hardly one rallies;
 “Bears, tigers, wolves, elephants roam all around
 “With their cries, till one's courage all goes at the sound;

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दोहा ६१

भूमि सयन वलकल वसन असन कंद फल मूल ।
 ते कि सदा सब दिन मिलिहि मबुइ समय अनुकूल ॥

DOHA 61

“One must wear clothes of skin and bark, sleep on the ground;
 “Nothing else is there, that is the reason;
 “One's food roots and fruits; even that cannot always
 “Be found, but each one in its season.

चौपाई ६३

नर अहार र्गजनीचर करही । कपट बेप विधि कोटिक करही ॥
 लागइ अनि पहार कर पानी । विपिन बिपिनि नहि जाइ वखानी ॥
 व्याल कराल विहंग बन घोग । निसिचर निकर नारि नर चोरा ॥
 डरपहि धीर गहन सुधि आएँ । मृगलोचनि तुम्ह भीरु मुभाएँ ॥
 हंसगवनि तुम्ह नहि बन जोग । सुनि अपजसु मोहि देइहि लोग ॥
 मानस सलिल सुधा प्रतिपाली । जिअड कि लवन पयोधि मराली ॥
 नव रमाल बन विहरन सीला । सोह कि कोकिल विपिन करीला ॥
 रहहु भवन अस हृदयें विचारी । चंद्रबदनि दुखु कानन भारी ॥

CHAUPAI 63

“Great man-eating demons[†] in' dreadful disguises
 “One finds in great numbers, with other surprises;



EVENTS IN
AVADH

“One drinks mountain water and health it soon harms;
“Oh, the forest is full of its untold alarms!

“Great serpents and birds, and most fearsome night prowlers
“That eat human beings, dread growlers and howlers;

“The brave tremble when of the jungle they think;
“Tender-eyed one, by nature from terrors you shrink;

“You, swan-like in gait, in the woods must not wander;
“Who hears it will cast upon me shame and slander.

“The swan that in heaven’s own lake lived and flourished
“In salty sea-water could never be nourished;

“The bird that lives always in green mango trees,
“In the wild jungle bush could find nothing to please.

“Stay at home, dear, and to those things careful thought give;
“Far too painful the forest for you there to live!

५२९

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दोहा ६२

सहज सुहद गुर स्वामि सिख जो न करद मिर मानि ।
सो पछिनाइ अधाइ उर अवमि होइ हित हानि ॥

DOHA 62

कैकेयी की
कुमति तथा
राम-वनवास

“If one does not give heed to advice of a friend
“Or a teacher, or master, well-meant,
“He will come to no good, but will meet with some harm,
“And at length will most surely repent.”

चौपाई ६४

सुनि मृदु बचन मनोहर पिअ के । लोचन ललित भरे जल सिय के ॥
सीतल सिख दाहक भइ कैसें । चकडहि मरद चंद निमि जैमें ॥
उतर न आव बिकल बैदेही । नजन चहन सुचि स्वामि सनेही ॥
बरबस रोकि बिलोचन वारी । धरि धीर्जु उर अवनिकुमारी ॥
लागि सासु पग कह कर जोरी । छमबि देबि बड़ि अविनय मोरी ॥
दीन्हि प्रानपति मोहि सिख सोई । जेहि विधि मोर परम हित होई ॥
मैं पुनि समुझि दीख मन माहीं । पिय बियोग सम दुखु जग नाहीं ॥
अस काहि सिय रघुपति पग लागी । बोली बचन प्रेम रस पागी ॥

CHAUPAI 64

Sita's eyes swam with tears, as each heart-moving word
Of her husband, her dearest, she lovingly heard,
His words cool and soothing her heart set a-burning,
As cool autumn moons set the partridge a-yearning
No word could she answer, but thought in her grieving
"My dearest would leave me Yes soon will be leaving
Earth's beautiful daughter restraining her tears,
Gathered courage and sought to subdue thus her fears
With hands folded she bowed low at Kausalya's feet
Saying Mother forgive if I'm bold indiscreet

५३०

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'This good counsel I've heard from the lord of my life
'Who has thought first of all of my good as his wife
"But I know my own mind and I think otherwise
Being torn from one's love—in that deepest pain lies
She prostrated herself at the feet of her lord
Saying to him as love throbbed in every word

दोहा ६३

प्राननाथ करनायनन मंदर मखद मजान ।
तुम्ह विनु रघुकुल कुमुद विधु मुर पुर नरक समान ॥

DOHA 63

"Dearest lord of my life O thou treasury of mercy,
"O wisdom's and joy's deepest well
"O bright moon to the lotus of Raghu's line heaven
"Without you would be simply hell

चौपाई ६५

मातु पिना भगिनी प्रिय भाई । प्रिय परिवार्म सहद समुदाई ॥
सासु समुर गुर मजन महाई । मुन मदर मसील सुखदाई ॥
जहं लगि नाथ नेह अन नाते । पिय बिनु निअहि तरनिहैं त ताते ॥
तनु धनु धामु धरनि पुर राजू । पति विहीन सबु सोक समाजू ॥
भोग रोग सम भूषन भानू । जम जातना सरिस ससारू ॥

EVENTS IN
AVADH

प्राननाथ तुम्ह बिनु जग माही । मो कहुँ सुखद कतहुँ कछु नाही ॥
जिअ बिनु देह नदी बिनु बारी । तैसिअ नाथ पुरुष बिनु नारी ॥
नाथ मकल सुख माथ तुम्हारे । सरद विमल विध वदन निहार ॥

CHAUPAI 65

'One's mother and father, one's sisters and brothers
'One's own loving fam'ly, well-wishers and others,
'One's parents-in-law, teachers, helpers and friends
'Children too—all help onward life's true joys and ends

'But if, husband absent, a lonely wife's longing
'More fierce than hot sun rays are bonds round her thonging

'The body, wealth, home, city, kingdom all these,
"If her husband's away, give her pain never please, 532
'Each year is a weight, a disease ev'ry pleasure
'The earth like hell's torments beyond mind or measure

'My dear one, if from you on earth I am parted
"All joy from that moment from me has departed
'Just like lifeless bodies and waterless streams
"When husband's away to a woman life seems
"My own lord, only then can I know true delights
"When I see your dear face, moon of autumn, cool nights

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कैरंयी की
तुमनि नवा
राम वनवाम

दोहा ६६

खग मृग परिजन नगर बनु बल्कल विमल दुकल ।
नाथ माथ मुरमदन मम परमाल सुखु मल ॥

DOHA 64

"Bulls and beasts like relations, the forest city,
"Bark garments like silk soft and pure,
"And grass huts like to heaven i., comfort will be,
"When with you happiness is secure

चौपाई ६६

बनदेवी बनदेव उदारा । कर्गिहि सासु ससुर सम सारा ॥
कुस किमलय साथरी सुहाई । प्रभु सँग मजु मनोज तुराई ॥

कंद मूल फल अमिठ अहारू । अवध सौध सत मरिस पहारू ॥
 छिनु छिनु प्रभु पद कमल बिलोकी । गहिरो मुदित दिवस जिमि कोकी ॥
 वन दुख नाथ कहे बहुतेरे । भय बिपाद परिनाप धनेरे ॥
 प्रभु वियोग लवलेस समाना । सब मिलि होहि न कृपानिधाना ॥
 अम जिअं जानि मुजान भिरोमनि । लेह अ सग मोहि छाडिअ जनि ॥
 बिनती बहुत करो का स्वामी । कर्मनामय उर अतरजामी ॥

CHAPTER 66

'Wood gods and goddesses in truest affection,
 Just like our own parents will give me protection
 When living on grass or on leaves as my bed
 Twill be like the soft couch for the God of Love spread,
 'Roots and fruits will be heavenly mountains and falls
 Will be like Avadh's many dear fountains and halls
 Every moment when watching your lotus-like feet
 I'll be happy as birds when the morning they greet
 The fears dangers, troubles and pains you've recounted
 As found in the woods these can all be discounted
 Together they're nothing at all if compared
 With my suff'ring if with you life cannot be shared
 'Consider this Crown of my Life now and ever'
 Oh let me go with you and part from you never'
 'What need to beseech you my Lord in this fashion'
 'You know all my heart and are full of compassion

दोहा ६६

गविअ अवव जो अवधि लगि रहत जानिअहि प्रान ।
 दीनववु मुदग मुवद मील मनेह निधान ॥

DOHA 65

'O friend of the humble, of true joys the giver,
 'Of all love and virtue the source,
 'If you think I can live without you, in Avadh
 'Make me stay thro' your exile's long course'

EVENTS IN
AVADH

चौपाई ६७

मोहि मग चलत न होडहि हागी । छनु छन चरन मरोज निहागी ॥
मर्वाहि भाँति पिय मेवा कर्गहो । मार्ग जनिन मकल अम हर्गहो ॥
पाय पवाहि वैठि तक छाही । कर्गहो वात मुदित मन माही ॥
अम कल महित स्याम तनु देव । कहं दुख समउ प्रानपति पेखे ॥
सम महि तून तक पल्लव डामी । पाय पलोटिहि मव निमि दामी ॥
वार वार मृदु मर्गनि जोही । लागिहि नानि वयाहि न मोही ॥
को प्रभु मंग मोहि चितवनिहाग । मियवरधहि जिमि गमक मिअग ॥
म सकुमाहि नाथ बन जोग । गुर्हाहि उचित तपु मो कहुं भोग ॥

CHAUPAI 67

“While watching your feet I shall never be weary
‘And walking with you, roads will never be dreary,
“I’ll serve my beloved I’ll lighten his load
“And protect him from all the distress of the road,
“His dear feet I will wash as we sit in the shade,
“For cool comfort I’ll fan him and give him my aid,
“Your dear body seeing, all wearied and sweating,
“No thought shall I have for pain, no time to fretting,
“On th’ ground grass and leaves as our couch I will strew,
“Your feet massage each night, give you rest the night thro’,
“And if thus all the time your dear form can be watched,
“By the heat and fierce winds I shall never be touched
“My dear lord, when I’m with you, to gaze none would dare,
“But as on lion’s mate would a jackal or hare!
“While you roam the woods can I be nice and dainty?
“While you are deprived, can I want ease and plenty?

दोहा ६६

ऐसेउ बचन कठोर सुनि जौ न हृदउ विलगान ।
तौ प्रभु विषम बियोग दुखु सहिहाहि पावँग प्रान ॥

कंदेयों की
कृमनि तथा
राम-वनवास

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DOHA 66

"If finally, at the mere word of this dread
 "Separation my heart does not burst,
 "My dear husband, why—then let it come! This poor life
 "Will be then well-prepared for the worst!"

चौपाई ६८

अम कहि सीय विकल भड भारी । वचन वियोगु न मकी मंभारी ॥
 देखि दमा रघुपति जिअं जाना । हठि गर्वे नहि गविहि प्राना ॥
 कहेउ कृपालु भानुकुल नाथा । परिहिं मोचु चलहु वन माथा ॥
 नहि विपाद कर अवमरु आजु । वेगि करहु वन गवन ममाजु ॥
 कहि प्रिय वचन प्रिया ममुज्जाई । लगे मातु पद आमिय पाई ॥
 वेगि प्रजा दुख मेटव आई । जननी निठुर विसरि जनि जाई ॥
 किर्गहि दमा विधि वहुगि कि मोगी । देखिहौ नयन मनोहर जोगी ॥
 मुदिन मुधगी नात कव होइहि । जननी जिअत वदन विधि जोइहि ॥

CHAUPAI 68

As she finished these words, Sita broke into tears;
 "Separation" once heard brought unbearable fears.

When her grief Rama saw, he said under his breath,
 "If I leave her and go, it will mean for her death."

He, Lord of the Sun Race, the Kindly, assenting,
 Said, "Come to the woods, dear, and cease your lamenting;
 "For sadness and tears this is not the occasion;
 "Go, make for the journey at once preparation."

His wife with these loving words having relieved,
 At his mother's feet bowed, he her blessing received;

She said, "Return soon, to your people thus giving
 "New hope; think of me—stony heart if I'm living!

"It may be that God will withdraw His decree,
 "And my eyes once again my two dear ones will see.

"O my son, may the glad day and moment come soon
 "When again your dear face I'll see, bright as the moon;

EVENTS IN
AVADH

दोहा ६७

बहुरि बच्छ कहि लालु कहि रघुपति रघुवर तान ।
कवहि बोलाइ लगाइ हिय हरपि निरविही गान ॥

DOHA 67

“When ‘My darling My child Raqhubai. Raghupati:
“‘My son’ I shall call you again;
“When again I shall take you in loving embrace
“And rejoice at the sight gone all pain!”

चौपाई ६९

लखि मनेह कानरि महानगी । वचन न आव विकल भट भागी ॥
गम प्रबोध कीन्ह विधि नाना । समउ मनेहु न जाउ वग्वाना ॥
नव जानकी मामु पग लागी । मनिअ माय मे पगम अभागी ॥
सेवा ममय दैर्य वन दीन्हा । मोर मनोरथ मफल न कीन्हा ॥
तजव छोभ जनि छाँडिअ छोहू । कर्गु कठिन कल्द दोम न मोहू ॥
मुनि मिय वचन मागु अकुलानी । दमा कर्वन विधि कहौ वग्वानी ॥
वार्गहि वार लाड उर लीन्ही । धरि धीरजु मिव आसिय दीन्ही ॥
अचल होउ अहिवानु तुम्हाग । जव लगि गग जमन जल धारा ॥

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कैकेयी की
कुमति तथा
राम-वनवास

CHAUPAI 69

Seeing love so completely his mother o'erwhelm'd,
In her grief her voice failing and gone all her calm,
To relieve her distress Rama did what he could,
One could not fitly tell the love shown if one wuld'
At the queen's feet then Janki fell down with this cry,
"Among women least fortunate, mother, am I,
"Just when I could serve you, by God I am banished,
"And hopes of my aims being fruitful have vanished
"Stop grieving, but love me, I pray, just the same;
"It is hard cruel Fate and not I that's to blame."
At these words was Kausalya yet more deeply grieved;
Her condition could hardly be told or believed,

Again and again to her bosom she pressed her,
And summoning courage she said as she blessed her,
"Good fortune to you may kind Heaven be showing,
"As long as the Ganges and Yam'na are flowing!"

दोहा ६८

मीनहि मामु अमीम मिव दीन्हि अनेक प्रकार ।
चली नाइ पद पदुम मिव अति हित बार्गहि बार ॥

DOHA 68

Kausalya to Sita gave kindly instruction
And counsel, along with her blessing,
Then Sita bowed low at the feet of the queen,
And departed, her true love confessing

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चोपार्द ७०

ममाचार जव लछिमन पाग । व्याकुल विलक्ष वदन उठि गाग ॥
कप पुलक नन नयन गनीग । गहे चग्न अति प्रेम अधीग ॥
कहि न मकत कल्पु चिनवत ठाडे । मीनु दीनु जन जल न काडे ॥
सोचु हृदयं विधि का होनिहारं । मबु मुखु मुकुतु मिगन इमाग ॥
मो कहुं काह कहव र्युनाथा । रविहरि भवन कि लेहरि माथा ॥
गम विलोकि वधु कर जोग । देह गेह मव मन तनु ताग ॥
बोले वत्तनु रामु नयनागर । मील मनेह मरल सख मागर ॥
तान प्रेमवम जनि कदगह । ममुञ्जि हृदयं पर्णिमा उल्लाह ॥

CHAUPAI 70

Poor Lakshman meanwhile had got word of the plan,
And in utter distress off to Rama he ran,
With his body all trembling and eyes full of tears,
On his feet he laid hold, moved by love and dread fears;
Then he stood up and speechless at Rama he gazed,
Like a fish out of water, distressful and dazed,
In his heart he thought, "Now, what will happen, O God?
"All our joys and good deeds are here laid in the sod,

EVENTS IN
AVADH

“Oh, what now will my dear brother tell me to do?
“Will he make me stay here, or take me with him too?”
As he stood there hands clasped, Rama clearly beheld
That but lightly by home ties and such was he held;
Therefore he, Rama, home of all truth and all faith,
Source of blessing to all those who share life and breath,
Said, “Brother, by love do not be thus afflicted,
“Rejoice, for a good end we know is predicted.

दोहा ६९

मानु पिता गुरु ग्वामि गित्र भिरु कर्ग्हि मुभाय् ।
लहेउ लाभु तिन्ह जनम कर नतरु जनम जग जाय् ॥

५३७

DOHA 69

“Whoever the teaching of father and mother
“And teacher well heeds and observes,
“He is born to advantage and good otherwise
“On this earth no good purpose he serves

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चौपाई ७१

अम जिग्न जानि मुनहु मिव भार् । कर्ग्ह मानु पिता पद मेवकाठ ॥
भवन भग्नु गिपुमदनु नाही । गउ वृद्ध मम दुष्प मन माही ॥
मे वन जाउ तुर्ग्हाहि लेड माथा । हाड मर्वाहि विधि अवध अनाथा ॥
गुरु पितु मानु प्रजा परिवार् । सव कहुं पर्गु दुमह दुष्प भार् ॥
रहदु कर्ग्हु मव कर परिनोप । नतरु तात होर्ग्हाहि वड दोण ॥
जामु गज प्रिय प्रजा दुखागी । सो नृपु अवमि नग्क अधिकागी ॥
रहदु तात अमि नीति विचागी । मनत लखनु सां व्याकुल भागी ॥
मिअरे वचन मृत्वि गां केम । पायन तुर्हिन नामन्मु जैमे ॥

CHAUPAI 71

“Take this and my counsel to heart, my dear brother,
“Stay here and serve faithfully father and mother.
“Shatrughna and Bharat just now are not here;
“The aged king in my absence will suffer, I fear;

कंकेयी की
कुमति तथा
राम-वनवास

"If I take you also with me, when we have left,
 "Then of leaders will Avadh be wholly bereft;
 "On parents and family, subjects and masters,
 "We'll bring bitter suf'ring and greater disasters.
 "So you must stay here and the kingdom maintain;
 "Otherwise severe blame we shall surely sustain.
 "That ruler deservedly hell will inherit,
 "Whose people lose all joyous fruits of their merit.
 "Consider things carefully, brother, and stay."
 Poor Prince Lakshman at this was o'ercome with dismay:
 By these calm words of Rama all vigour he lost,
 Like a lily that fades at the first touch of frost.

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दोहा ७०

उत्तर न आवन प्रेम वस गहे चरन अकुलाद ।
 नाथ दाम मैं स्वामि तुम्ह तजहु त काह वसाद ॥

DOHA 70

Distressed, he clung to him, but little could say,
 Overcome by love eager and fervent;
 "But how shall I live, if you leave me, since you
 "Are my master and I am your servant;

चौपाई ३०

दीन्हि मोहि मिथ नीकि गोमाई । लागि अगम अपनी कदगई ॥
 नर वर धीर धरम धुर धागी । निगम नीति कहुं ते अधिकारी ॥
 मैं मिमु प्रभु मनेह प्रनिपाला । मंदरु मेरु कि लेहि मगला ॥
 गुर पितु मातु न जानौ काहू । कहौ सुभाउ नाथ पतिआहू ॥
 जहं लगि जगत मनेह सगाई । प्रीति प्रतीति निगम निजु गाई ॥
 मोरे सबइ एक तुम्ह स्वामी । दीनबंधु उर अंतरजामी ॥
 धरम नीति उपदेसिअ त़ाही । कीरति भूति सुगति प्रिय जाही ॥
 मन क्रम बचन चरनरत होई । कृपासिथ परिहरिथ कि सोई ॥

EVENTS IN
AVADH

CHAUPAI 72

“The counsel you give, sir, is fitting and fine;
“But I’m timid, it’s hard for these powers of mine.
“Valiant heroes and champions, in faith firm and bold,
“The great scriptural truths and ideals can uphold.
“Brought up by your love, I am still but a suckling;
“Can mountains be lifted and borne by a duckling?
“I know neither teacher, nor mother, nor father
“But you; Oh, believe it! My heart owns you rather.
“What ties the world holds for us, sacred and fond,
“All affection and faith, ev’ry scriptural bond,
“For me, my dear master, in you they all center,
“Thou friend of all, knowing all, error’s preventer.
“To those give your teachings in duty and morals,
“Who wish to win glory and honour’s high laurels;
“But I am devoted in thought, deed and word,
“To you only; one such can you leave, gracious Lord?”

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दोहा ७१

करुनासिधु मुवधु के मुनि मृदु वचन विनीत ।
समुझाए उर लाइ प्रभु जानि मनह मभीत ॥

कैकेयी की
कृमनि तथा
गम-वनवास

DOHA 71

These words of his brother, so modest and tender,
The Gracious One heard and described
His deep loving despondency; then to console him
Embraced him and thus he replied:

चौपाई ७३

माँगहु विदा मातु मन जाई । आवहु वेणि चलहु वन भाई ॥
मुदित भए मुनि रथवर वानी । भएउ लाभ वड़ गइ वडि हानी ॥
हरपित हृदय मातु पहिं आए । मनहु अंध फिरि लोचन पाए ॥
जाइ जननि पग नाएउ माथा । मनु रघुनंदन जानकि माथा ॥
पूँछे मातु मलिन मनु देखी । लवन कही सब कथा विमेपी ॥

गर्दं महमि सूनि बचन कठोग । मृगी देखि दब जनु चहं ओग ॥
लखन लखेउ भा अनग्थु आज् । राहि सनेह वस करव अकाज् ॥
माँगत विदा मभय सकुचाही । जाइ सग विधि कहिहि कि नाही ॥

CHAUPAI 73

'Go you quickly my brother, your mother's leave take,
'Then return and at once for the forest we'll make"

To hear this from his brother delighted the boy,
At the gift he had grieved sorrow gave place to joy

He went to his mother with heart all enraptured
As glad as a blind man who sight has re-captured

He bowed to her courte usly, gave her a smile,
But of Rama and Sita he thought all the while

५४०

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When she saw his distraction she asked him the cause
And he told her the story in full without pause

At these terrible words she was dumb with despair,
Like a fawn seeing fire spreading all round its lair

Lakshman thought 'All awry today everything goes
'What I wish for so much mother's love will oppose'

He asked leave to go tho' with much hesitation,
Then waited and wondered in great agitation

दोहा ७०

ममति ममिता गम मिय स्प ममील सुभाउ ।
नृप मनेह लखि धनेउ मिरु पार्पिन दीन्ह कुदाउ ॥

DOHA 72

Sumitra knew well the king's love and the goodness
Of Rama and Sita—'twa, seen,
She beat her breast, saying, "The evil was done
'By Kaikeyi, my own sister queen"

• चौपाई ७८

श्रीग्जु धरेउ कुअवमरु जानी । महज सुहृद बोली मदु बानी ॥
तानु तुम्हारि मानु बैदेही । पिता रामु मव भाँति सनेही ॥

KAKEYI'S
FUTILITY
AND RAMA'S
LVISHMENT

EVENTS IN
AVADH

अवध नहौं जहैं गम निवासृ । नहृ दिवसु जहैं भानु प्रकासृ ॥
जौं पे सीय गमु वन जाही । अवध तुम्हार काजु कछु नाही ॥
गर पिनु मानु वधु मर मार । मर्दार्हि मकल प्रान की नाई ॥
राम प्रानप्रिय जीवन जी के । स्वाग्थ रहित मखा मवही के ॥
पूजनीय प्रिय परम जहा त । मव मानिर्हि गम के नान ॥
अम जिर्झ जानि मग वन जाह । लहु नान जग जीवन लाह ॥

CHAT PAJ 74

She rallied her heart the bad times realising,
And answered with kindness her sorrow discusing,

Vaidehi's your mother my son as you I know,
To you Rama a father's love always will show ,
'For you 't place in Avadh where Rama lives
As tis daytime wherever the sun its light gives

५४१

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"If our Sita and Rama must go to the wood
Then for you to stay on here is not wise or good

One's own parents and teachers the gods and ones friends
One must serve as oneself tis the noblest of ends

कंकेयी की
कुमति तथा
राम-वनवास

'But as life of all souls, Rama's far dearer still
'The best friend of all creatures th' good and th' ill
'The ones who to Rama in love are the nearest
"Are to us most worthy most honoured and dearest

To th' woods with them go with this always in mind,
"And receive the best gift one in this life can find

DOHA 93

भूरि भागभाजनु भाण्हु मोहि समेत वलि जाउ ।
जो तुम्हरे मन छाँटि छलु कीन्ह गम पद तउ ॥

DOHA 73

"The height of good fortune my son I assure you,
"Have both of us fully achieved,
"If your heart, without feigning or falsehood, its place
"At the Lord Rama's feet has received

चौपाई ७५

पुत्रवती जुवती जग सोई । रघुपति भगतु जासु सुतु होई ॥
 नतरु बाँझ भलि वादि विआनी । राम बिमुख सुत तें हित हानी ॥
 तुम्हरेहि भाग रामु बन जाहीं । दूसर हेतु तात कछु नाहीं ॥
 मकल सुकृत कर फल सुत येह । राम सीय पद सहज सनेहू ॥
 रागु रोपु इरिषा मदु मोहू । जनि सपनेहु इन्ह के बस होहू ॥
 सकल प्रकार विकार विहाई । मन क्रम बचन करेहु सेवकाई ॥
 तुम्ह कहैं बन सब भाँति सुबासू । संग पितु मातु राम सिय जासू ॥
 जेहि न रामु बन लहिं कलेमू । सुत मोइ करेहु इहइ उपदेमू ॥

CHAUPAI 75

“That mother's a mother indeed, be it noted,
 “Whose son is to Raghubar wholly devoted;
 “But if he is not, to be childless were better;
 “Such sons are no good, they're a curse and a fetter.
 “ “Tis no other cause my son, but for the sake
 “Of your good that the jungle road Rama should take: ”
 “As fruit of good deeds this all else is above,
 “That dear Rama and Sita should hold our heart's love:
 “To hot passion, wrath, jealousy, pride, false esteem
 “Give no place, and of yielding to such never dream;
 “Put off ev'ry fanciful feeling and notion,
 “And give to their service your fullest devotion.
 “You'll find pleasant ease in each wood path and grove,
 “When with Sita and Rama as parents you rove.
 “Now I give you in parting this counsel—no less—
 “Do your best in the woods to keep from them distress.

छन्द ३

उपदेमु येहु जेहि तात तुम्हरें रामु सिय सुख पावहीं ।
 पितु मातु प्रिय परिवारु पुर सुख सुरति बन विसरावहीं ॥
 तुलसी प्रभुहि सिख देइ आयेसु दीन्हि युनि आसिष दई ।
 रनि होउ अविरल अमल सिय रघुबीर पद नित नई ॥

EVENTS IN
AVADH

CHHAND 3

"This my counsel for good, While you wander the wood,
"Give them always a joyous uplift,
"That their parents and friends, And home-life's happy trends,
"They may not recall, nor feel the rift"

Then with these last commands, And her counsel, her hands
She uplifted and gave him this blessing
'May both body and mind, Purest joy ever find,
"Love for Rama and Sita expressing"

SORATHA 3

मातु चर्गन मिरु नाड चले तुर्गिन सक्रित हृदयं ।
बागुर विपम तोगाइ मनहुँ भाग मृगु भागवम ॥

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SORATHA 3

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At his mother's feet low Lakshman bowed
And then hastily ran off his heart beating wildly
The gladness he eagerly showed
Of a deer that is freed from a perilous snare

CHUPAI 76

गण लग्नु जहं जानकिनाथ । भे मन मुदित गा- प्रिय माथृ ॥
बदि गम मिय चर्गन मुहाए । चले सग नृपमाइर आए ॥
कहहि परमपर पुर नर नारी । भलि बनाइ विधि वान विगारी ॥
तन कृम मन दुखु वदन मलीने । बिकल मनहु माली मधु छीने ॥
कर मोजहि मिरु धुनि पछिनाही । जनु बिनु पर्य विहग अकुलाही ॥
भइ बडि भीर भूप दरवाग । वरनि न जाड विपादु अपारा ॥
मचिवं उठाइ गउ बैठारे । वहि प्रिय वच, रामु पगु धारे ॥
मिय समेत दोउ तनय निहारी । व्याउ भएउ भूमिपति भारी ॥

CHAUPAI 76

Off to Sita and Rama he went with a bound,
And was happy once more when those dear ones he found,
There he paid them due reverence, with loving intent,
To the king's palace then all together they went.

कंकेयी की
कुमति तथा
राम-वनवास

To each other the citizens said, "Fate is hard!
"God had made a fine plan, but, alas! it is marred."

Drooping bodies, hurt minds, doleful faces—they sobbed
In distress, just like bees when their honey is robbed;

Their hands wringing, heads bea'ing, with quivering lips,
They lamented like birds when their wings someone clips.

Then to the king's palace the people came thronging,
All drawn by unspeak'ble grief and vain longing.

The minister led the poor king to his seat,
Rama spoke loving woids as he bowed at his feet;

As he looked at his two sons and Sita, his grief
And despair seemed beyond all control or relief.

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दोहा ७४

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मीय सहित सुन मुभग दोउ देवि देवि अकुलाड ।

वार्गिं वार्ग सनेह वम राउ लेड उर लाड ॥

DOHA 74

KAIKEYI'S
ENMITY
AND RAMA'S
BANISHMENT

Again and again, in his bitter despair,
Did he gaze longing looks on each turning,
And clasped to his bosom each one, in the grip
Of his agonised love and deep yearning.

चौपाई ७७

सकइ न बोलि विकल नग्नाहू । मोक जनित उर दारून दाहू ॥
नाइ सीमु पद अनि अनुगगा । उठि रघुबीर विदा तब माँगा ॥
पितु अमीम आयसु मोहि दीजै । हरय समय बिसमउ कत कीजै ॥
तात किएं प्रिय प्रेम प्रमादू । जसु जग जाइ होइ अपवाहू ॥
मुनि मनेह वम उठि नर नाहौ । बैठारे रघुपति गहि बाहौ ॥
मुनहु तात तुम्ह कहुँ मुनि कहही । गमु चराचर नायक अहही ॥
सुभ अरु अमुभ करम अनुहारी । ईमु देड फलु हृदयं बिचारी ॥
करइ जो करमु पाव फलु सोई । निगम नीति असि कह मबु कोई ॥

CHAUPAI 77

Not a word could he say as his eyes on them dwelt;
But within burning fires of hot anguish he felt;

Then again bowing low, with love filling his heart,
Rama rose and asked humbly for leave to depart
"Give to each your commands, sir, as each one you bless,
"Pray, in time of such joy do not yield to distress,
"If by love to another too deeply attached,
"Fame and honour are lost, shame and trouble are hatched"

The king rose as Rama his wishes repeated,
And taking his hand, bade him also be seated,
"My son," he said, "listen! 'Tis said by the sages
"That Rama is lord of all creatures and ages,
"That God, who the hearts and the ways of all knows
"As their deeds may be, good fruit or evil bestows,
"Soundest principle too says what scripture asserts,
"That as each one has done so shall be his deserts

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दोहा ७५

और करड अपगाधु कोउ और पाव फल भोगु ।
अति विचित्र भगवन गति को जग जानद जागु ॥

DOHA 75

'But that one should offend and another should suffer ;
"Was such ever seen in all history ?
"God's ways are beyond understanding and changeful,
"None ever can fathom their mystery"

कैकेयी की
कुमति तथा
राम-वनवास

चौपाई ७८

राय राम राखन हिन लागी । बहुत उपाय किए छलु त्यागी ॥
लखी राम स्व रहत न जाने । धरम धुरधर धीर सयाने ॥
तब नृप सीय लाइ उर लीन्ही । अति हित उत भाँति मिल दीन्हो ॥
कहि बन के दुख दुसह सुनाए । सास् ससुर पितु मुख समुझाए ॥
सिय मनु राम चरन अनुरागा । घर न सुगमु बनु बिषमु न लागा ॥
औरौ सबहि सीय समुझाई । कहि कहि बिपिन बिपति अधिकाई ॥
सचिव नारि गुर नारि सयानी । सहित सनेह कहहि मृदु बानी ॥
तुम्ह कहुँ तौ न दीन्ह बनबास् । करहु जो कहहि ससुर गुर सास् ॥

CHAUPAI 78

The king tried his best to keep Rama from leaving,
Tried plan after plan, with no lies or deceiving;
But faithfulness, wisdom and courage prevailed,
When he saw that to keep him there nothing availed.
Then young Sita he took in a loving embrace,
And the issues he helped her more clearly to trace;
He told her of things in the woods she would suffer,
And joys that friends here or her father could offer.
But following Rama to Sita seemed gainful;
With him woods would charm, home without him be painful.
Companions tried also their hardest to turn her,
Each one of the forest's discomforts did warn her;
The minister's wife and her teachers as well
Gently, lovingly told her what wisdom could tell:
"You have not by the king to the woods been exiled,
"Do as teachers and parents request you, dear child."

KAIKEYI'S
ENMITY
AND RAMA'S
BANISHMENT

दोहा ७६

सिव सीतलि हिन मधुर मृदु सुनि सीतहि न सोहानि ।
सरद चंद चंदिनि लगत जनु चकई अकुलानि ॥

DOHA 76

But Sita, altho' they were well-meant and kindly,
Unhappy was made by their words,
As the rays of the moon in the cool autumn trouble,
If looked on, the shade-loving birds.

चौपाई ७९

सीय सकुच वम उतरु न देई । सो सुनि तमकि उठी कैकेई ॥
मुनि पठ भूपन भाजन आनी । आगं धरि बोली मृदु बानी ॥
नृपहि प्रानप्रिय तुम्ह रघुबीरा । सील सनेह न छाँडिहि भीग ॥
सकृत सुजमु परलोकु नमाऊ । तुम्हाहि जान बन कहिहि न काऊ ॥
अस विचारि सोइ करहु जो भावा । राम जननि सिख सुनि सुखु पावा ॥



भूपहि वचन वान सम लागे । कर्गहि न प्रान पयान अभागे ॥
लोग बिकल मुरिछित नरनाहू । काह करिअ कछु सूझ न काहू ॥
रामु तुरत मुनि बेषु वनाई । चले जनक जननी सिरु नाई ॥

CHAUPAI 79

She made no reply; shyness kept her from speaking,
Kaikeyi rose hastily, her chance then seeking;
She brought in a hermit's poor garments and dish,
Put them down and said softly, thus showing her wish,
"You are dearer than life to the king, Raghbir;
"Love and goodness hold back his permission, I fear!
"Tho' all virtue and honour and heaven he lose,
"His consent for your life in the woods he'll refuse;
"Think of this then, and do that which seems to you right."
At her words, Rama's face shone with hope's happy light.

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But they pierced like a shaft the king's heart in his need,
"Alas! When from this life," he said, "shall I be freed?"
While the people were grieving, he fell in a faint;
"No one knows what to do," was their worrying plaint.
But then Rama assumed hermit's clothing and load,
And with bows to his parents set out on his road.

कंकेयी की
कुमति तथा
राम-वनवास

दोहा ७७

सजि बन साजु समाजु सब वनिता बंधु समेत ।
बंदि बिप्र गुर चरन प्रभु चले करि सवहि अचेत ॥ १

DOHA 77

Lord Rama, now dressed and prepared for the forest,
Set out with his brother and wife;
Paid the priests and his master due reverence, but left them
Distraught, as tho' robbed of their life.

चौपाई ८०

निकसि बसिष्ठ द्वार भए ठाडे । देखे लोग बिरह दव दाडे ॥
कहि प्रिय वचन सकल समुझाए । विप्र वृन्द रघुवीर बुलाए ॥

गुर सन कहि बरषासन दीन्हे । आदर दान बिनय बस कीन्हे ॥
 जाचक दान मान संतोषे । मीत पुनीत प्रेम परितोषे ॥
 दासी दास बोलाइ बहोरी । गुरहि सौपि बोले कर जोरी ॥
 सब के सार सेभार गोसाई । करबि जनक जननी की नाई ॥
 बारहि बार जोरि जुग पानी । कहत रामु सब सन मृदु बानी ॥
 सोइ सब भानि मोर हितकारी । जेहि तें रहइ भुआल सुखारी ॥

CHAUPAI 80

He went to the house of Vashishth and there waited;
 The people in anguish watched, now separated;
 To give them some comfort he lovingly tried;
 All the priests and the Brahmans he called to his side,
 Asked his teacher to give them at once a year's food,
 And affection with many an off'ring he wooed;

With his kindness and gifts satisfied all the poor;
 And his friends with his love, sincere now as before;

Calling also his men and his maid servants there,
 To his teacher entrusted them all with this prayer,
 "My master, I pray you them lovingly cherish,
 "And as his own parents each one of them nourish."

Again and again, with hands clasped to his breast,
 In his kindest tones he his people addressed:
 "He in all ways will be my true helper and friend,
 "By whom comfort and peace the king finds to the end.

दोहा ७८

मातु मकल मोरे विगहें जेहिं न होहि दुख दीन ।
 सोइ उपाय तुम्ह करेहु सब पुर्जन परम प्रबीन ॥

DOHA 78

"O my people of Avadh, so thoughtful and good,
 "Live and act that this end may be gained,
 "That while we are away our dear mothers may never
 "Be needlessly troubled or pained."



चौपाई ८१

येहि विधि राम सवहि समुझावा । गुर पद पदुम हर्गयि सिर नावा ॥
गनपति गौरि गिरीसु मनाई । चले असीम पाइ रघुगाई ॥
रामु चलत अति भएउ विपादू । सुनि न जाइ पुर आरत नाहू ॥
कुसगुन लंक अवध अति मोकू । हर्ग विपाद विवस सुग्लोकू ॥
गइ मुरुछा तव भूपति जागे । बोलि सुमंत्र कहन अम लागे ॥
रामु चले बन प्रान न जाहीं । कंहि सुख लागि रहत नन माहीं ॥
येहि तें कवन व्यथा वलवाना । जो दुखु पाइ तजहि ननु प्राना ॥
पुनि धरि धीर कहड नरनाहू । लै रथु मंग समा तुम्ह जाहू ॥

CHAUPAI 81

५४९

His thoughts for his people in this way avowing,
And low at the feet of his lov'd master bowing,
From gods and goddesses, with rev'rence devout,
Seeking blessing, the three on their journey set out.

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There rose, as they went off, unbearable wailing
From all the poor people, courageousness failing.

कैकेयी की
कुमति तथा
राम-वनवास

In Avadh grief, in Lanka many a sign
Of ill due; while in heav'n joy and sorrow combine.

In the meantime the king had awaked from his swoon,
And was able to speak to Sumant very soon:

“Rama's left for the woods, but my life does not leave;
“In this body what joy can it hope to receive?

“Can there be greater tortures than these yet to force
“My poor soul to break free from this bodily course?”

He said to Sumant, trying courage to raily,
“Go after them, friend! Take a chariot! Don't dally!

दोहा ७९

सुठि सुकुमार कुमार दोउ जनकसुता सुकुमारि ।
रथ चढाइ देखराइ बनु फिरेहु गएँ दिन चारि ॥



DOHA 79

"The daughter of Janak is delicate, and the
 "Two princely youths hardihood lack;
 "Seat them all in the chariot, show them the forest,
 "And after a few days come back.

चौपाई ८२

जौं नहि फिरहि धीर दोउ भाई । मत्यसंध दृढव्रत रघुराई ॥
 तौ तुम्ह बिनय करेहु कर जोरी । फेरिअ प्रभु मिथिलेसकिसोरी ॥
 जब सिय कानन देखि डेराई । कहेहु मोरि मिथ अवमरु पाई ॥
 सासु ससुर अस कहेउ संदेसू । पुत्रि फिरिअ बन बहुतु कलेमू ॥
 पितुगृह कबहुँ कबहुँ ससुरारी । रहेहु जहों रुचि होइ तुम्हारी ॥
 येहि बिधि करेहु उपाय कदबा । फिरइ त होइ प्रान अवलबा ॥
 नाहि त मोर मरनु परिनामा । कछु न बसाइ भाई बिधि वामा ॥
 अस कहि मुरुलि परा महि राऊ । राम लखन भिय आनि देखाऊ ॥

CHAUPAI 82

KAIKEYI'S
ENMITY
AND RAMA'S
BANISHMENT

"The two lads may stay there in the courage of youth,
 "For we know Rama's firm and devoted to truth;
 "If 'tis so, humbly ask of them this much at least,
 "That to come home with you the princess be released;
 "Upon seeing the woods Sita may be afraid,
 "At this time let this counsel before her be laid:
 "To their daughter your parents-in-law send this news;
 "In the woods terrors lurk; come back home! Don't refuse!
 "Sometimes here, sometimes in your old home, you will find,
 "A glad welcome; stay just where your heart is inclined.'
 "Do your best, friend, to bring her back home to our court;
 "If she comes, then my soul will have still some support;
 "If she doesn't, then life for me soon will be closed;
 "There's no purpose in living, when God is opposed."
 With one last cry he fainted and fell to the floor,
 "Let me see Rama, Lakshmān and Sita once more."

दोहा ८०

पाइ रजायेमु नाइ भिन रथु अति बेग बनाई ।
गएउ जहाँ बाहेर नगर सीय महित दोउ भाई ॥

DOHA 80

The minister bowed to the king's command, ordered
A chariot at once, and continued,
To reach the two brothers and Sita now outside
The city—and soon there arrived.

चौपाई ८३

तब सुमन्त्र नृप बचन मुनाए । करि विनती रथ गमु चढाए ॥
चढ़ि रथ सीय महित दोउ भाई । चले हृदयें जवधहि भिन नाई ॥ ५५१
चलत गमु लखि अवध अनाथा । विकल लोग मव लागे माथा ॥
कृपामिधु बहु विधि समझावहि । फिरहि प्रेमवस पुनि फिरि आवहि ॥ ५५१
लागति अवध भयावनि भागी । मानहुँ कालगनि अधिआगी ॥
घोर जतु सम पुर नर नागी । उर्गहि एकहि एक निहारी ॥
घर ममान पर्गजन जनु भृता । मन हित मीनु मनहुँ जमदूता ॥
वागन्ह विटप बेलि कुंभिलाही । मर्गि मगेवर देखि न जाही ॥

कंकेयी की
कुमनि तथा
राम-वनवास

CHAUPAI 83

Sumant to them there the king's message repeated
And asked Rama, "Please in the chariot be seated"
They all took their places and as they departed
Gave Avadh salute in farewell and warm-hearted
The citizens, seeing them go, tried to follow,
Their lives seeming now bereaved, orphaned and hollow,
The Lord tried to comfort them, bade them go back,
They obeyed, but love brought them again in his track
Avadh seemed now a place of dread terror and doom,
As tho' over them settled Dark Death's midnight gloom,
Their own homes seemed like graves, fellow citizens ghosts,
Their close friends and their children the Death-angel's hosts;

The creepers and trees in the gardens all withered;
 Their eyes from the streams and lakes no pleasure gathered;
 Each seemed to the others a fearful wild beast,
 As they looked at each other, their terror increased

दोहा ८१

हय गय कोटिन्ह केलिमृगु पुरपसु चातक मोग ।
 पिक रथाग सक सारिका सारस हस चकोग ॥

DOHA 81

All the horses and elephants, all the tame deer,
 All the citizens' cattle and herds,
 Cuckoos, peacocks and swans, parrots, herons and cranes,
 Pheasants, starlings and all other birds—

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चौपाई ८४

राम वियोग बिकल सब ठाढे । जहं तहं मनहुं चित्र लिखि काढे ॥
 नगरु सफल बनु गहबर भारी । खग मृग विपुल मकल नर नारी ॥
 विधि केकई किरातिनि कीन्ही । जेहि दव दुसह दमहुं दिमि दीन्ही ॥
 सहि न सके रघुबर विरहागी । चले लोग सब व्याकुल भागी ॥
 सबहि बिचारु कीन्ह मनमाही । राम लघन मिय विनु मुखु नाही ॥
 जहौं रामु तहैं मबुइ ममाजू । विनु रघुबीर अवध नहि काज् ॥
 चले साथ अस मत्रु दृढाई । सर दुर्लभ सुखु मदन विहाई ॥
 राम चरन पकज प्रिय जिन्हाही । विपय भोग तम कर्गति कि निन्हाही ॥

CHAUPAI 84

At Prince Rama's departure they stood there aghast,
 All as lifeless as statues, to one spot held fast,
 The whole city was like a wood, pathless and dense,
 And the people like birds and beasts without defence,
 God had sent one among them of wild jungle ways,
 Queen Kaikeyi, who set their whole world in a blaze
 All the people, distracted, ran here and ran there,
 For the fierce fire of Rama's loss no one could bear;

KAIKEYI'S
ENMITY
AND RAMA'S
BANISHMENT



Ev'ry one of them thought in the depth of his heart,
Joy will with Rama, Lakshman and Sita depart;
Where our Rama is, there ev'ry good can be had;
But without him the best Avadh holds will be bad.

Leaving heavenly comforts and homes, off they went
From conviction, to go where'er Rama was bent.

That person is never enslaved by mere pleasure,
For whom Rama's lotus-feet hold highest treasure.

दोहा ८२

बालक वृद्ध विहाड़ गृह लगे लोग सब साथ ।
तमसा तीर निवासु किय प्रथम दिवम गधुनाथ ॥

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DOHA 82

Homes leaving, they followed, from youngest to old,
Where their Rama was wending his way;
Reached the banks of the Tamasa river with him
On the night of the travellers' first day.

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चौपाई ८५

रघुपति प्रजा प्रेमवम देखी । सदय हृदयं द्रुक्षु भाग्नि विमेषी ॥
करुनामय गधुनाथ गोमार्दि । बेगि पाइआह पीर प ॥
कहि सप्रेम मृदु वचन सुहाए । वहु बिधि गम लोग समझाए ॥
किए धरम उपदेश घनेरे । लोग प्रेमवम फिरहि न फेरे ॥ ६
सील सनेहु छाँडि नहि जाई । असमजम वस भे रघुगाई ॥
लोग सोग न्रमबम गए सोई । कल्पुक देवमाया मति मोई ॥
जबहि जाम जुग जामिनि बीती । गाम सचिव सन कहेउ गरीती ॥
खोजु मारि रथु हॉकहु ताता । आन उपाय बनिहि नहि वाता ॥

केकेयी की
कुमति और
राम-वनवास

CHAUPAI 85

At the love of his people, so wondrously proved
By their suff'ring, the kind heart of Rama was moved.
The dear Lord Raghunath in compassion is such
That the pain of another his heart will soon touch.

He lovingly spoke to them words kind and tender,
 Again and again trying comfort to render,
 Their duty recalled, their return strongly urged,
 But they would not; love's waves afresh over them surged.
 Tho' he tried, loving hearts he could not overcome,
 But himself to uncertainty had to succumb.
 The poor people, now weary from grief, fell asleep;
 The delusion of God made unconsciousness deep.
 When the midnight hour came Rama—fully awake—
 Said to Sumant, "Our way we must now onward make;
 "Drive us this way and that, and the track thus confuse,
 "Hide the way we have gone; that's the plan we must use."

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दोहा ८३

राम लखनु सिय जान चढ़ि सभु चरन सिरु नाइ ।
 सचिव चलाएउ तुरन रथु इत उन खोज दुराइ ॥

DOHA 83

Rama, Lakshman and Sita first bowed to Lord Siva,
 Then soon in the chariot were seated;
 Sumant drove them hither and thither, that efforts
 To find them might all be defeated.

चौपाई ८६

जागे सकल लोग भाए भोरू । गे रघुनाथ भाएउ अति सोरू ॥
 रथ कर खोज कतहुँ नहि पावहि । राम राम कहि चहुँ दिसि धावहि ॥
 मनहुँ बारिनिधि बूड जहाजू । भाएउ विकल बड़ बनिक समाजू ॥
 एकहि एक देहि उपदेसू । तजे राम हम जानि कलेसू ॥
 निदहिं आपु सराहहिं मीना । धिग जीवनु रघुबीर बिहीना ॥
 जाँ पे प्रिय बियोगु बिधि कीन्हा । ताँ कस मरनु न माँगे दीन्हा ॥
 एहि बिधि करत प्रलाप कलापाँ । आए अवध भरे परितापा ॥
 बिपम बियोगु न जाइ बखाना । अवधि आस मब राखहिं प्राना ॥

KAIKEYI'S
ENMITY
AND RAMA'S
BANISHMENT



CHAUPAI 86

In the morn when the people found as they awoke
That their Rama was gone, a great cry from them broke:
They called out "Rama! Rama," this way and that rushed,
But could find no wheel tracks, for they all had been crushed.
Then they yielded to panic and wildest commotion,
Like men in a ship sinking fast in mid-ocean;
They tried to explain to each other in brief,
"Rama left us to find in his trouble relief."
Fish they envied that die when from water they're drawn;
"Life is curst," they said, "since from us Rama is gone!
"Will not God to us give, as we ask of him, death,
"Since he's taken one dearer far than life and breath?"

५५५

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Thus lamenting and wailing, they homeward returned;
Fever-like Avadh burned as for Rama they yearned.

One cannot tell fully their anguished arrival;
Hope of his return alone promised survival.

दोहा ८४

राम दरस हित नेम ब्रत लगे कर्गन नर नारि ।
मनहृ कोक कोकी वमल दीन विहीन तमारि ॥

गंगा के तट
पर

DOHA 84

The townsmen and women took on austere vows,
Sight of Rama once more to secure;
They were like the poor cuckoo and lotus, that life
Without sunlight can never endure.

चौपाई ८७

४ सीता सचिव महित दोउ भाई । सृंगबेरपुर पहुंचे जाई ॥
उतरे राम देवसरि देखी । कीन्ह दंडवत हरपु बिसेखी ॥
लखन सचिवें सियें किए प्रनामा । सबहि सहित सुख पाएउ रामा ॥
गंग सकल मुद मंगल मूला । सब सुख करनि हरनि सब सूला ॥ ६
कहि कहि कोटिक कथा प्रसंगा । रामु बिलोकहिं गंग तरंगा ॥

सचिवहि अनुजहि प्रियहि सुनाई । विबुधनदी महिमा अधिकाई ॥
मज्जनु कीन्ह पंथ स्त्रमु गएऊ । सुचि जलु पिअत मुदित मनु भएऊ ॥
सुमिरत जाहि मिट्ठ स्त्रमु भारू । तेहि स्त्रमु येह लौकिक व्यवहारू ॥

CHAUPAI 87

With Sumant, the two brothers and Sita the fair,
Came at length to a village by name Shringaber;
Here Rama, the fair Ganges river beholding,
Got out and bowed reverently, hands humbly folding;
His three fellow trav'lers paid reverent salute;
With them Rama found gladness, this bright vision's fruit;
For the Ganges brings blessing wherever she flows;
She destroys ev'ry sorrow and pleasure bestows.

५५६

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As Rama stood watching the river's waves dancing,
He told many things of her bright and entrancing;
To th' minister, Lakshman and Sita, in stories
He spoke of the heav'nly stream's grandeur and glories.
They bathed in it, drank of it; thus all fatigue
Of the journey took wings after many a league.
Not in truth, but as man speaks, of him do we say
"He was tired," thoughts of whom will all burdens allay.

दोहा ८५

मुद्ध सच्चिदानन्दमय कद भानुकुल केतु ।
चरित करत नर अनुहरत समृति सागर मेतु ॥

DOHA 85

Rama—truth, wisdom, bliss; of the Sun-Race the banner,
All pure, faith of all men attracting,
To bear as a bridge o'er life's boisterous billows,
The part of a man here was acting.

चौपाई ८८

¤ येह सुधि गुह निपाद जब पाई । मुदित लिए प्रिय बंधु बोलाई ॥
लिए फल मूल भेट भरि भारा । मिलन चलेउ हियैं हरषु अपारा ॥

करि दडवत भेट धरि आग । प्रभुहि विलोकत अनि अनुगगे ॥
सहज सनेह बिबस रघुराई । पूँछी कुसल निकट बैठाई ॥
नाथ कुसल पद पकज देखे । भाग्न भाग भाजन जनु लेख ॥
देव धरनि धनु धामु तुम्हाग । मै जनु नीचु महिन पर्गवाग ॥
कृष्ण करिअ पुर धारिअ पाऊ । थापिअ जनु मवु लोगु मिहाऊ ॥
कहेहु सत्य सबु मखा मुजाना । मोहि दीन्ह पितु आयेमु आना ॥

CHAUPAI 88

Of their coming when Guha, the head boatman, heard,
To his neighbours and friends he at once gave the word,
From their gardens they took roots and fruits and went out,
Happy such guests to greet, with glad shout upon shout

५५६

Guha gave his salute and his offering made,
Warm devotion, with eyes on the Lord, he displayed.

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Rama's heart too was captured by love so sincere,
Of his welfare he asked, as he seated him near.

Guha answered, "My lord, seeing you all is well,
"I am most highly-favoured, as all men may tell,
"All my land and my house, my possessions and stores,
"I myself and my fam'ly, tho' base—all are yours;
"To my village and home bring your pure, sacred tee
"Let me serve you there, men will of praise think me meet."
Rama said, "Worthy friend, what you say is quite true,
"But the king's word forbids, and his will I must do.

गुह से भेट

दोहा ८६

वरप चारिदस बामु बन मुनि ब्रत बेपु अहार ।
ग्रामु वास नहि उचित सुनि गुहहि भाग्न दुख भारु ॥

DOHA 86

"Now for full fourteen years I must live in the forest,
"A hermit in vows, food and dress,
"For me village and house are forbidden" When Guha
Heard this, he showed deepest distress.

चौपाई ८९

राम लखन सिय रूपु निहारी । कहहि सप्रेम ग्राम नर नारी ॥
 ते पितु मातु कहहु सखि कैसे । जिन्ह पठए बन बालक ऐसे ॥
 एक कहहि भल भूपति कीन्हा । लोयन लाहु हमर्हि विधि दीन्हा ॥
 तब निषादपति उर अनुमाना । तरु सिसुपा मनोहर जाना ॥
 लै रघुनाथहि ठाँव देखावा । कहेउ राम सब भाँति सुहावा ॥
 पुरजन करि जोहारु घर आए । रघुबर संध्या करन सिधाए ॥
 गुहे सँवारि साथरी डसाई । कुस किसल्य मय मृदुल सुहाई ॥
 सुचि फल मूल मधुर मृदु जानी । दोना भरि भरि राखेमि आनी ॥

CHAUPAI 89

Villagers, seeing their fine genteel beauty,
 Spoke up as a loving and protesting duty:
 "Friend, what kind of parents are these who have sent
 "Such young folks to the woods, and what was their intent?"
 Said one, "The king did well to make this provision;
 "Our eyes by good fortune have this happy vision."
 Their headman a place of rest thoughtfully planned,
 As a fine *shisham* tree he recalled close at hand;
 He took Raghunath to it and showed him the plot,
 Who on seeing it said, "Tis a most pleasant spot."
 The villagers left, their respects having given,
 And Rama went off for devotions of even.
 Then lovingly Guha made for them a bed,
 Weaving mats of soft leaves and grass carefully spread;
 Next he filled large leaf bowls, each one cleanly and neat,
 With the best roots and fruits, all refreshing and sweet.

दोहा ८७

सिय सुमंत्र भ्राता सहित कंद मूळ फल खाइ ।
 सयन कीन्ह रघुबंसमनि पाय पलोटत भाइ ॥



DOHA 87

Of the food offered to them, the gem of the line
Of Raghu and his companions ate;
Then he lay down to rest, Sita by him, and at his feet
Lakshman, the hour being late.

चौपाई ९०

उठे लखनु प्रभु सोवत जानी । कहि मचिवहि सोवन मृदु वानी ॥
कछुक दूरि सजि वान सरासन । जागन लगे वैठि बीरासन ॥
गुह बोलाइ पाहरू प्रतीती । ठाँव ठाँव राखे अति प्रीती ॥
आपु लखन पहुँ वैठेउ जाई । कटि भाथी सर चाप चढाई ॥
सोवत प्रभुहि निहारि निपादू । भाँउ प्रेमवस हृदये विषादू ॥
तनु पुलकित जनु लोचन वहर्द । वचन सप्रेम लखन सन कहर्द ॥
भूपनि भवनु सुभाय मुहावा । सुरगनि मदनु न पठनर आवा ॥
मनिमय रचित चाह चौवारे । जनु रनिपनि निज हाथ सँवारे ॥

CHAUPAI 90

When he saw Rama sleeping, then Lakshman arose
And requested Sumant to take also repose.

A little way off he, as sentinel steady,
Sat watching, his arrow and bow fixed and ready.

In places exposed Guha placed trusty guards,
To give warning of danger and watch o'er his wards;
He himself sat by Lakshman and faithful watch kept,
Quiver hung, bow and shaft in hand, while Rama slept.

There the boatman-chief, watching the Lord as he lay,
Was o'ercome in his love by distress and dismay;
From his eyes, with his body thrilled, tears gently flowed,
As he talked there with Lakshman, his words his love showed:
"In the king's palace pleasures and beauties are shared;
"None in Indra's court found could with them be compared;
"Its pavilions with precious stones brightly inlaid,
"As tho' by the Love-god's skilful hands it were made.

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लक्ष्मण-गुह-
संवाद



दोहा ८८

सुचि सुबिचित्र सुभोगमय सुमन सुगंध सुवास ।
पलँग मंजु मनि दीप जहें सब विधि सकल सुपास ॥

DOHA 88

“Clean and bright, and with all kinds of comforts replete,
“Wholly charming and safe are its bowers;
“Ev’rywhere softest couches and bright jewelled lamps,
“And the sweet scent of beautiful flowers.

चौपाई ९१

बिविध बमन उपधान तुराई । छीर फेन मृदु विमद सुहाई ॥
तहें सिय रामु सयन निसि करही । निज छवि रति मनोज मदु हगही ॥
तेइ सिय रामु साथरी सोए । अमित वमन बिनु जाहिन जोए ॥
मानु पिता परिजन पुर्वासी । ममा मुसील दाम अरु दासी ॥
जोगवहि जिन्हहि प्रान की नाई । महि सोवत तेइ रामु गोमाई ॥
पिता जनकु जग विदित प्रभाऊ । समुर सुरेम समा रघुराऊ ॥
रामचंदु पति सो बैदेही । सोवति महि विधि बाम न कहेही ॥
सिय रघुबीर कि कानन जोगू । करमु प्रधान मत्य कह लागू न।

CHAUPAI 91

“There with covers all made of the finest of silk,
“On white cushions as soft as the foam of pure milk,
“Sita-Rama in quiet and sleep passed the night;
“Envy gripped the Love-god and his queen at the sight.
“Now tired, upon mats without covers they’re sleeping;
“I can’t bear the sight as our watch we are keeping.
“He who by his parents and friends and relations,
“By neighbours and handmaids and men of all stations,
“As carefully as their own life blood was guarded—
“That Rama with earth as his bed is rewarded;
“Vaidehi, to Rama her husband so loyal,
“Whose father-in-law is lord Indra’s friend royal,
“Who from mighty Janak world-famed had her birth,
“By perverseness of God she too sleeps on the earth.

"For the jungle unsifted do both of them seem;
"Men say often and truly that Fate is supreme.

दोहा ८९

कैकयनंदिनि मदमति कठिन कुटिल पनु कीन्ह ।
जेहि रघुनंदन जानकिहि सुख अवसर दुखु दीन्ह ॥

DOHA 89

"King Kekaya's daughter⁴ in ignorant malice,
"By causing such suff'ring, has wronged
"And done greatest injustice to Rama and Sita,
"To whom at this time joy belonged.

चौपाई ९२

भइ दिनकृ कुल विटप मुठागी । कुमति कीन्ह मवु विस्व दुखागी ॥
भएउ विपादु निपादहि भागी । गमु सीय महि मयन निहागी ॥
बोले लखनु मधुर मृदु वानी । ग्यान विगग भगति रम मानी ॥
काहु न कोउ सुख दुख कर दाना । निज कृत करम भोग मवु भाना ॥
जोग वियोग भोग भल मदा । हित अनहित मध्यम भ्रम फदा ॥
जनमु मरनु जहं लगि जग जालू । मपति विपति करमु अरु कालू ॥
धरनि धामु धनु पुर परिवार । सरगु नर्कु जहं लगि वहार ॥
देखिअ मुनिअ गुनिअ मन माही । मोह मूल परमार्थु नाही ॥

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लक्ष्मण-भुह-
सवाद

CHAUPAI 92

"Wretched woman, she robs the whole world of its joys;
"Like an axe she the tree of the Sun-Race destroys."

Greatest sorrow and worry the poor boatman found,
Seeing Sita and Rama asleep on the ground.

To him Lakshman replied in a low gentle voice,
Full of warm love and knowledge, unselfish and choice:
"No man can give sorrow or joy to another;
"It's always the fruit of one's own actions, brother;

“Uniting, dividing, foul pleasures or fair,
 “Evil, good, or indiff’rence—’tis delusion’s snare;
 “Of life and of death the world’s course is the reason,
 “Of all gain and loss, of each fruit in its season;
 “One’s city and fam’ly, land, riches and home,
 “Even life and death too, in the world’s course must come;
 “But listen and note and take heed in your soul—
 “All these things are unreal, bring us not to our goal.

दोहा ९०

सपने होइ भिखारि नृप रंकु नाकपति होइ ।
 जागे लाभु न हानि कछु तिमि प्रपञ्चु जिअं जोड ॥

DOHA 90

“Just as in their dreaming kings may become beggars,
 “And beggars may well become gods,
 “But on waking find no gain or loss, so to us
 “Is this delusive life with its odds.

चौपाई ९३

अम विचारि नहिं कीजिअ रोम् । काहुहि वादि न देढ़ा दोम् ॥
 मोह निमा मवु सोवनिहार । देविअ सपन अनेक प्रकार ॥
 येहि जग जामिनि जागहिं जोगी । परमारथी प्रपञ्च वियोगी ॥
 जानिअ तवहिं जीव जग जागा । जव सव विपय विलास विगगा ॥
 होइ विबेकु मोह भ्रम भागा । तव रघुनाथ चरन अनुरागा ॥
 मखा परम परमारथ एहू । मन क्रम वचन गम पद नेहू ॥
 रामु ब्रह्म परमारथ रूपा । अविगत अलख अनादि अनूपा ॥
 सकल विकार रहित गत भेदा । कहि नित नेति निष्पहिं वेदा ॥

CHAUPAI 93

“So consider this well and with anger have done;
 “For these troubles put uselessly blame upon none;
 “Here we all are asleep and we see many dreams,
 “But because of illusion real ev’ry one seems;



“In this night-like world those devoted ones waken
 “Who, seeking the real, have all false things forsaken.
 “Know this—Only then the soul wakens to morn,
 “When it turns from all sensual pleasures with scorn;
 “When the soul wakens, falsehood and error must flee;
 “Then to Rama’s blest feet one devoted can be;
 “In thought, word and deed to his feet when devoted,
 “The chief good of life is then ours, be it noted:
 “For Rama is Brahma, of all good the essence,
 “Eternal, unseen, filling all with His presence,
 “Unequalled, above all division and change;
 “Scriptures show him to be far beyond our mind’s range.

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दोहा ९१

भगत भूमि भूमुर सुरभि सुर हित लागि कृपाल ।
 करन चर्गत धरि मनुज तनु सुनन मिर्द्दहि जग जार ॥

दोहा ९१

“For the sake of the faithful, mankind, Brahmans, cows
 “And gods also, he’s come in his kindness;
 “He’s taken man’s form and assumed human ways;
 “Hearing this, men are freed from their blindness”.

चौपाई ९८

सखा समुक्ति अम परिहरि मोहू । मिय रघुवीर चर्गन रत होहू ॥
 कहू राम गुन भा भिनुमाग । जागे जग मगल दानाग ॥
 मकल सौच करि गम नहाना । मुचि मुजान वटछीर मंगावा ॥
 अनुज सहित सिर जटा बनाए । देवि सुम- नयन जल छाए ॥
 हृदयें दाहु अति बदन मलीना । कह कर जोरि बचन अति दीना ॥
 नाथ कहेउ अम कोमलनाथा । लै रथु जाहु गम के साथा ॥
 बनु देखाइ सुरसरि अन्हवाई । आनेहु फेरि बेगि दोउ भाई ॥
 लखनु रामु सिय आनेहु फेरी । संसय सकल सँकोच निवेरी ॥

मृमत्र की
विदाई

CHAUPAI 94

“Understand this, friend; leave behind dreams and deceit;
“Be devoted to Sita’s and Raghubir’s feet.”

As he talked of the virtues of Rama, day broke,
And the giver of all the world’s blessings awoke;
Having all kinds of cleansing and bathing observed,
He requested with banyan tree milk to be served;
Lakshman’s hair and his own then in hermit’s knot bound;
At this sight, Sumant fresh cause for tearfulness found;
His heart hot within him, his doleful face drooping,
He said, hands clasped humbly, before them low stooping:
“My lord, as you left I was asked by the king—
“Go with them in a chariot and thus Rama bring
“To the wood, let them see it and when they have bathed
“In the Ganges, then home again bring them unscathed;
“Rama, Lakshman and Sita—return them all here,
“And dispel ev’ry doubt, ev’ry scruple and fear.

दोहा ९२

नृप अस कहेउ गोमाइँ जम कहइँ करौ वलि सोइ ।
करि बिनती पायन्ह परेउ दीन्ह वाल जिमि रोइ ॥

DOHA 92

“Thus commanded the king, my lord; but I am now
“In your hands and must do as you bid.”
As he made his request, he wept just like a child
And his face at the Lord’s feet he hid.

चौपाई ९५

तान छृपाँ करि कीजिअ सोइँ । जानें अवध अनाथ न होइ ॥
मंत्रिहि राम उठाइ प्रबोधा । तान धर्म मगु तुम्ह सबु सोधा ॥
सिवि दधीचि हरिचद नरेसा । महे धर्म हित कोटि कलेसा ॥
रंनिदेव बलि भूप सुजाना । धर्म धरेउ महि संकट नाना ॥
धरमु न दूसर सत्य समाना । आगम निगम पुगन बखाना ॥

मैं सोई धरम सुलभ करि पावा । तजे निहूँ पुर अपजम छावा ॥
संभावित कहुँ अपजम लाहू । मग्न कोटि मम दाम्न दाहू ॥
तुम्ह सन तात बहुत का कहऊँ । दिएं उतरे फिरि पानक लहऊँ ॥

CHAUPAI 95

“Have pity upon us and so act, my master,
“That Avadh may be saved from orphaned disaster.”

Then Rama said, as he the minister raised,
“Duty's path you know well, friend, and oft have appraised;
“Harischandra, Dadhichi and Sivi—great kings—
“By their faithfulness met countless troublesome things;
“For the truth many others have also endured
“Great affliction, and thus virtue's crown have secured.

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५६५

“Of all duties, devotion to truth is the chief;
“Such the scriptures all teach, such too is our belief;
“To this virtue by ways that are easy I came;
“Should I leave it, all worlds would be shadowed with shame.

“If a man born to honour dishonour receives,
“Worse than countless deaths far is the anguish it leaves.

“Why say more to a man true to faith and good sense?”
“Argument in reply is a heinous offence.

मुमंत्र की
विदाई

दोहा ९३

पितु पद गहि कहि कोटि नति विनय करगवि कर जोरि ।
चिता कवर्निहु बात कइ तात कग्गिअ जनि मोरि ॥

DOHA 93

“At my father's feet falling and hands humbly clasping,
“To him make for me this one pray'r,
“This I pray, that on my behalf, father, you never
“May give way to worry and care.”

चौपाई ९६

तुम्ह पुनि पितु सम अति हित मोरें । बिनती कराँ तात कर जोरें ॥
सब बिधि सोइ करतब्य तुम्हारें । दुख न पाव पितु सोचु हमारें ॥

मुनि रघुनाथ मचिव मवादू । भागु मपरिजन विकल निपादू ॥
 पुनि कछु लखन कही कटु बानी । प्रभु बरजे अनुचित बड जानी ॥
 सकुचि राम निज सपथ देवाई । लखन संदेसु कहिअ जनि जाई ॥
 कह मुमत्रु पुनि भूप संदेसू । सहि न मकिहि मिय विपिन कलेसू ॥
 जेहि विधि अवध आव फिर मीया । मोइ रघुवरहि तुम्हहि कर्नीया ॥
 नतरु निपट अवलब विहीना । मे न जिअव जिमि जल विनु मीना ॥

CHAUPAI 96

“Like a father you seek my true welfare, my friend,
 ‘Of you also I pray, for on you I depend

“Do the best that you can, with all other claim waived,
 “That from worrying for us the king may be saved”

As they heard Rama thus with the minister talk,
 Great dismay troubled Guha and his village folk

Then once more to his anger gave Lakshman full vent,
 But his brother forbade it as wrong, tho’ well-meant,
 And because to have such things extend he was loth,
 He asked Sumant to say nothing of it, on oath

Then the king’s further message Sumant to them gave
 ‘From the trials of the forest you Sita should save,

“Do your best then, son Rama, that, knowing ’tis right,
 “She’ll to Avadh return and be saved from that plight,
 “In my comfortless state let this much be contrived,
 “Or I die like a fish when of water deprived

दाहा ९६

मझक मसुरे सकल सुख जबहि जहाँ मनु मान ।
 तहै नव रहिहि मधेन मिय जब लगि विहान ॥

DOHA 94

“At her mother’s own home, or her mother-in-law’s,
 “She will have ev’ry comfort and ease;

"And until all these troubles are gone, she can live
"Here or there, just whichever may please."

चौपाई ९७

बिनती भूप कीन्हि जेहि भाँति । आगति प्रीति न सो कहि जाती ॥
पितु संदेसु सुनि कृपानिधाना । मियहि दीन्हि मिव कोटि बिधाना ॥
सासु ससुरु गुरु प्रिय परिवारु । फिरहु त सब कर मिट्ठ व्यभारु ॥
सुनि पति वचन कहित बैदेही । मुनहुं प्रानपति पर्गम मनेही ॥
प्रभु करुनामय पर्गम विवेकी । तनु तजि गहति छाँह किमि छेकी ॥
प्रभा जाइ कहे भानु विहाई । कहे चद्रिका चदु तजि जाई ॥
पनिहि प्रेम मय विनय मुनाई । कहति मन्त्रिव मन गिग मुहाई ॥
तुम्ह पितु समुर मग्गम हितकारी । उतरु देरु फिरि अनुचित भारी ॥

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CHAUPAI 97

How the king in distressed love thro' Sumant implored,
I can never in fulness and fitness record.

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As his father's strong pleading he heard, Rama made
Many earnest attempts Sita so to persuade:

मुमंत्र की
विदाई

"If you go back, the suff'ring will all be dispelled
"In which now our friends, parents and teachers are held."

When her husband said this to her, Sita replied,
"Listen, dearest one, Lord of my life, to your bride!

"You know all things well and are most tender-hearted;
"Can shadows exist if from substance they're parted?

"Where when the sun sinks is the brightness of noon?
"Where are moonbeam and moonlight apart from the moon?"

Having thus with her husband so lovingly pled
. To the minister in tones most winsome she said,

"Just as much as my father's, my welfare you seek;
"Tho' 'tis not right to argue with you, I must speak;

दोहा ९५

आरति वस सनमुख भइउँ विलग न मानव तात ।
आरजसुत पद कमल विनु बादि जहाँ लगि नात ॥

DOHA 95

“Do not be then offended, sir, take it not ill
 “If your wishes and words I resist,
 “But apart from my lord’s lotus feet, other ties
 “Are as naught! Do not even exist!

चौपाई ९८

पितु बैभव बिलासु मे ढीठा । नृपमनि मकुट मिलत पदपीठा ॥
 सुख निधान अस माइक मोर । पिय बिहीन मन भाव न भोर ॥
 ससुर चक्कवड कोमलगऊ । भुवन चारि दम प्रगट प्रभाऊ ॥
 आगे होइ जेहि सुरपति लेई । अरघ सिधासन आसनु देई ॥
 ५६८ ससुरु एताइम अवध निवासू । प्रिय परिवारु मातु सम सासू ॥
 568 विनु रघुपति पद पदुम परगाम । मोहिं कोउ मपनहुं सुखद न लागा ॥
 अगम पथ बन भूमि पहाग । करि केहरि सरि सरिन अपाग ॥
 कोल किगत कुरग विहगा । मोहिं सब सखद प्रानपति सगा ॥

CHAUPAI 98

SUMANT
RETURNS

“I have seen my own father’s luxur’us renown,
 “At his footstool seen many a king’s jewelled crown,
 “Tho’ the comforts of home are so many and real,
 “Yet apart from my husband they have no appeal
 “My lord’s father, Kosala’s king, rules over broad
 “Fair dominions, his prowess and praise all realms laud,
 “Lord of lords, the great Indra, to greet him would rise
 “And would seat him on half of his throne in the skies!
 “As my own are my father and mother-in-law,
 “And my friends in Avadh, brighter spot none e’er saw,
 “But if Rama’s feet on that spot cast not their dust,
 “I could not dream of bliss there, in joy could not trust,
 “Long hard roads, great high mountains, the rough forest ground,
 “Lions, elephants, rivers and lakes that abound,
 “The wild folks of the jungle, each wild bird and beast
 “With my lord will give joy, nor deter me the least!

दोहा ९६

मामु ममुग मन मोगि हुँति विनय करवि परि पार्य ।
मोर सोचु जनि करिअ कछु मे वन मुखी मधाय ॥

DOHA 96

“At the feet of my parents-in-law humbly falling,
Beseech them thus on my behalf;
“In the forest I'll have joy and comfort, I beg you
“For me take no grief to yourself.

चौपाई ९९

प्राननाथ प्रिय देवर माथा । तीर धरीन धरे धनु भाथा ॥
नहि मग भ्रम भ्रम दम्भ मन मोरे । मोहिं लगि सोचु करिअ जनि भोरे ॥
मुनि सुमत्रु मिय सीतलि बानी । भाउ त्रिकल्ज जनु फनिमनि हानी ॥
नयन सूझ नहि सुनइ न काना । कहि न सकड कछु अति अकुलाना ॥
राम प्रवोधु कीन्ह बहु भाँती । तदपि होनि नहि सीतलि छाती ॥
जतन अनेक माथ हित कीन्ह । उचित उतर रथुनदन दीन्हे ॥
मेटि जाइ नहि राम र्जाई । कठिन करम गति कछ न बर्माई ॥
राम लखन मिय एद मिर्झ नाई । फिरेउ बनिकु जन मर गवाई ॥

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मुमत्र की
विदाई

CHAUPAI 99

“My lord and his brother, who bear bow and quiver,
“Hold hero's renown, ready aye to deliver;
“Fear, pain and distress no road ever can offer
“With them; may no one for me worry and suffer’’
Sumant, hearing Sita's calm voice, was now tossed
In distress, like a snake when its gem it has lost;
With his eyes naught he saw, with his ears naught he heard;
In his worrying grief he could not say a word.
His best Rama tried his friend's darkness to brighten,
But nothing seemed able his sadness to lighten;
To follow with Rama he ardently pled;
Rama's answers turned back fruitless all that he said.

"Rama's orders can never be flouted," he thought,
"Fate is hard and brings all one's resistance to naught."

Bowing low in farewell to them all, he returned
In distress, like a merchant who's lost all he earned

दोहा ९७

रथु हॉकेउ हय गम तन हेरि हेरि हिहिनाहि ।
देखि निपाद विपादवम धुनहि भीम पछिताहि ॥

DOHA 97

As he drove off, his horses turned back toward Rama
And whinnied again and again;
At the sight the poor grief stricken boatman-chief beat
His head wildly in unrelieved pain

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चौपाई १००

जामु वियोग विकल पमु ऐसे । प्रजा मातु पितु जीवहि कैसे ॥
वग्वम गम मुमत्रु पठाए । सुरमरि तीर आपु तब आए ॥
माँगी नाव न केवटु आना । कहइ तुम्हार मरमु मै जाना ॥
चर्गन कमल रज कहुं मवु कहई । मानुप करनि मरि कछु अहई ॥
च्छुअत मिला भट नारि सुहाई । पाहन त न काठ कठिनाई ॥
तर्गनिर्ज मुनि घर्गनी होइ जाई । बाट परइ मोरि नाव उडाई ॥
येहि प्रतिपालउं मवु परिवार । नहि जानौ कछु ओर कबार ॥
जौ प्रभु पार अवमि गा चहहू । मोहि पद पदुम पखारन कहहू ॥

CHAUPAI 100

If, parting, dumb creatures were so grieved about him,
Could parents and people endure life without him?

To th' city thus Rama made Sumant go back,
And himself to the bank of the Ganges made track

When he asked for a ferry, the boatman said, "No!
I am too wide-awake, all about you I know!"

"People say that your feet and their magic are such,
Human beings are made in a trice at their touch;

SUMANT
RETURNS



“So a rock a fair woman became, 'tis well-known,
“And you know as do I, wood is softer than stone;
“If to make of my boat a saint's wife you're disposed,
“Then the boat will be lost and the ferry be closed;
“Tell me, how could I then my poor fam'ly support;
“I know no other trade, have no other resort;
“So if you for a ferry now ask and persist,
“Upon washing your feet first I too will insist.

छन्द ४

पद कमल धोड चढाइ नाव न नाथ उनगर्द नहो ।
मोहि गम गउरि आन दमर्थ मपथ मव माँत्री कहो ॥
वरु तीर मार्दु लखनु पै जव लगि न पाय पवाइहो ।
तव लगि न तुलसीदाम नाथ कृपाल पारु उताइहो ॥

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CHHAND 4

“You let me bathe your feet, Then I'll give you a seat
“In my boat and take nothing as toll;
“You're the ground of my oath, You and King Dasrath both,
“What I say is the truth, 'pon my soul.

राम-केवट-
मंवाद

“With his shaft, if he will, Poor me Lakshman may k ॥
“And there may not be one to deliver;
“Unless this you permit, In my boat you'll not sit
“And I'll not take you over the river!”

सोरठा ४

सुनि केवट के वयन प्रेम लपेटे अटपटे ।
बिहँसे करुनाअयन चितइ जानकी लखन तन ॥

SORATHA 4

The Merciful One gave a look
And a smile, as he heard, to his wife and his brother;
These words of the boatman he took
To his heart, full of love as they were, tho' so simple,

चौपाई १०१

कृपासिधु बोले मुमुक्षादै । मोट करु जेहि तव नाव न जार्द ॥
 बेगि आनु जलु पाय पखारू । होत बिलबु उतारहि पारू ॥
 जासु नामु सुमिग्न एक बाग । उतरहि नर भवासिधु अपाग ॥
 सोइ कृपालु केवटहि निहोग । जेहि जगु किय तिहुं पगहुँ ते थोग ॥
 पद नव निरवि देवमरि हरपी । सुनि प्रभु वचन मोह मनि करपी ॥
 केवट रामु र्जायेसु पावा । पानि कठवता भरि लइ आवा ॥
 अति आनद उमगि अनुरागा । चरन मरोज पखारन लागा ॥
 वरसि सुमन सुर सकल मिहाही । येहि सम पुन्यपुज कोउ नाही ॥

CHAUPAI 101

To the ferryman, smiling, this answer he gave:
 "Do whatever is needed your boat, friend, to save,
 "Bring the water and wash my feet now, with no loss
 "Of our time; please be quick; and then take us across."
 The one whose name, when recalled, gives all assistance
 To cross o'er the unbounded sea of existence,
 Who all worlds, as Vishnu, in three strides traversed,
 By his kindly request a poor boatman's faith nursed.
 With her joy, at the sight of his feet, Ganges swelled,
 But her mind by his words and their myst'ry was held.
 First the ferryman, having now Rama's command ,
 Filled a water-bowl from the Ganges close at hand,
 Then to wash those belov'd lotus-feet he began,
 While his heart with its love and its fervour o'er-ran.
 From the gods flowers fell as the boatman they praised,
 "Such a storehouse of merit none ever has raised."

दोहा ९८

पद पखारि जलु पान करि आपु सहित परिवार ।
 पितर पारु करि प्रभुहि पुनि मुदिन गाउ लइ पार ॥

DOHA 98

He washed the Lord's feet and then with his relations
The pure sacred water he drank;
Then took Rama across and thus over life's sea
Took his forefathers, rank upon rank.

चौपाई १०२

उतरि ठाढ़ भाण्ड सुरमरि गेता । सीय गमु गृह अवन् समना ॥
केवट उतरि दंडवत कीन्हा । प्रभृहि मकुच येहि नहि कल्पु दीन्हा ॥
पिय हिय की मिय जाननिहारी । मनि मुदगी मन मृदित उतारी ॥
कहेउ कृपाल लेहि उतर्गार्द । केवट चर्ग गहे अकुलाई ॥
नाथ आजु मैं काह न पावा । मिटे दोष दुष्व दार्गद दावा ॥
बहुन काल मड़ कीन्हि मज्जी । आजु दीन्हि विधि वनि भलि भर्गी ॥
अव कल्पु नाथ न चाहित्र मोरे । दीन दयाल अनुग्रह तोरे ॥
फिरनी बार मोहि जो देवा । गो प्रमादु मर्द मिर धरि लेवा ॥

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CHAUPAI 102

With Sita and Lakshman and Guha descending,
And on the far bank of the Ganges now standing.
Lord Rama bethought, as the oarsman came near
And bowed low, "We've giv'n nothing for bringing . here."
But this thought of her dear one's heart Sita divined,
And a jewelled ring offered him, happy in mind;
Rama offered it, saying, "Take this as your toll;"
But the man clasped his feet and poured out thus his soul:
"Far the best of all gifts, lord, today I've received,
"Since from suffering, sorrow and sin I'm relieved,
"I have worked many years in the thir' that engages
"My pow'rs, but today God has given full wages;
"No more do I wish, my lord, nothing request,
"But that on me your goodness and favour may rest;
"What you give when, returning, you come to these banks,
"I will take, master, then with sincere heart-felt thanks."

राम-केवट-
संवाद

दोहा ९९

वहनु कीन्ह प्रभु लखनु मिय नहि कछु केवटु लेड ।
विदा कीन्ह करनायतन भगति विमल वरु देइ ॥ ६

DOHA 99

Both Rama and Lakshman tried hard, but the boatman
Took nothing—not even a cowrie,
So Rama dismissed him and blessed him with faithful
Devotion, as heaven's best dowry.

चौपाई १०३

तव मज्जनु करि रघुकुलनाथा । पूजि पागथिव नाम आउ माथा ॥
मिय मुग्मरिहि कहेउ कर जोरी । मातु मनोग्न्थ पुग्तवि मोरी ॥
पति देवर मग कुमल वहोरी । आढ करउ जेहि पूजा तोरी ॥
सुनि मिय विनय प्रेमरम्म सानी । भद्र तव विमल वारि वर वानी ॥
सुनु रघुवीर प्रिया बैदही । तव प्रभाउ जग विदित न कही ॥
लोकप होहि विलोकन तोर । ताहि सवहि सव मिधि कर जार ॥
तुम्ह जो हमहि वडि विनय मुनार्द । कृपा कीन्हि मोहि दीन्हि बढार्द ॥
तदपि दवि मर्द दवि अमीमा । मफल हान हिन निज वागीमा ॥

CHAUPAI 103

Rama bathed in the stream, and with homage the worth
And the praise he there voiced of the Lord of the Earth
To the River Goddess Sita too humbly prayed
“To fulfil my desire, mother, grant me your aid,
“With my husband and brother again to your banks
“May I come and here render you homage and thanks”
Then, as Sita thus lovingly offered her pray'r,
A sweet voice from the pure water broke on the air.
“O Vaidehi and Rama, whom dearest I own!
“Thro' all worlds to all people your glory is known!
“But a glance from you makes e'en the poorest as kings,
“To your will are devoted all pow'rs and all things.

“By your kindness today highest honour I've gained,
“Since to offer me worship and pray'r you have designed,
“I give in return, dearest goddess, my blessing,
“All hopes be fulfilled that you here are expressing

दोहा १००

प्रान नाथ देवर महित कुमल कामला आँठ ।
पूजिहि सब मन कामना सुजमु गहिति जग छाँठ ॥

DOHA 100

“Returning to Kosala's kingdom with husband
“And brother, your love's matchless story
“Shall find its fulfilment with all your desires
“And the earth shall be bright with your glory ”

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चौपाई १०४

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गग वचन मुनि मगल मला । मदिन सीय मुरगार अनकला ॥
॥ तव प्रभु गुहिति कहउ धर जाँठ । मनत मग मख भा उर दाह ॥
दीन वचन गुह कह कर जाँगी । विनय मनह रघुनुभमनि मोँगी ॥
नाथ माथ गहि पथु दखाँठ । करि दिन चाँग चरन मवकाँठ ॥
जाहि वन जाँठ रहव रघुगाँठ । परनकुटी मठ करवि मुहाँठ ॥
तव मोहि कहैं जमि देवि रजाँठ । मोँठ काँगहा रघुबीर दोहाँठ ॥
सहज मनहु गम लम्बि ताम । मग लीन्ह गह हृदय टूलाम् ॥
पुनि गुह र्यानि बोलि मव लीन्ह । करि पर्णिमा विदा मव कीन्हे ॥

राम-केवट
मवाद

CHAUPAI 104

These words of the Ganges in kindest voice,
And her graciousness made grateful Sita rejoice
Then the lord said to Guha, “You now may go home”
Hearing this, Guha's face became clouded with gloom,
In a voice low and humble he started to plead,
“To my pray'r, Lord of Raghu's line, give gracious heed,
“Be this boon on me, master a few days bestowed,
“Let me stay with you, serve you and show you the road,

"In the forest wherever you choose a fit spot,
"Let me build for you there a conveni'nt grass hut;

"As you then may command me, whatever you say,
"Raghubir, I will quickly and gladly obey."

Rama gave his permission, the surest result
Of a love so sincere; this made Guha exult;

He called up and dismissed all his villager friends,
With the comfort that on true devotion depends.

दोहा १०१

तब गनपति सिव सुमिरि प्रभु नाड सुरसर्गिह माथ ।
सखा अनुज भिय सहित वन गवनु कीन्ह रघुनाथ ॥

DOHA 101

Due homage to Siva, Ganesh and the Ganges
Again Rama rev'rently paid;
Then with Sita, his friend and his brother, his way
To his goal in the forest he made.

चौपाई १०५

तेहि दिन भाग्न विटप तर वासू । लखन सखा सब कीन्ह मुपासू ॥
प्रात प्रानकृत करि रघुराई । तीरथगज दीख प्रभु जाई ॥
सचिव सत्य मद्धा प्रिय नारी । माधव मर्गिम मीतु हिनकारी ॥
चारि पदारथ भग भैङ्डाई । पुन्य प्रदेम देम अति चारू ॥
छेत्रु अगमु गढ़ु गाढ़ सुहावा । मपनेहूं नहि प्रतिपच्छिन्ह पावा ॥
सेन सकल तीरथ वर वीरा । कलुप अनीक दलन रन धीरा ॥
संगमु सिधामनु सुठि सोहा । छनु अपयवटु मुनि मनु मोहा ॥
चैर जमुन अरु गग तरगा । देवि होहि दुख दागिद भंगा ॥

CHAUPAI 105

He stopped 'neath a tree for his rest, as day ended,
And there by both Lakshman and Guha was tended.

Next morning, with duties completed, their faces
They set t'wards Prayag, king of all pilgrim-places.¹

¹ Near Allahabad, where the Ganges, Yamuna and underground Sarasvati meet.

There Truth is king's minister, Faith the king's wife,
Madhav, god of the junction, the friend of his life;
His treasury filled with all good for his minions;
All virtues his widespread and glori'us dominions;
Throughout his domains stand strong forts and great towers,
Which no foe can conquer, howe'er great his powers;
His forces hold all other pilgrimage spots,
Strong to overthrow all evil's armies and plots;
His great throne is the place where the three rivers meet,
With its banyan-tree awning above the king's seat;
The waves of the rivers are fans waved above him.
The sight scatters pain and want from all who love him.

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दोहा १०२

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सेवहि सुकृती साधु सचि पावहि सब मनकाम ।
बंदीं बेद पुरान गन कहहि विमल गुन ग्राम ॥

DOHA 102

भरद्वाज-
आश्रम मे
राम

Great hermits and saints here have served him, and thus
The desires of their hearts have received;
His own heralds, the scriptures, aloud sing his pr. se
And Faith's victories by him achieved.

चौपाई १०६

को कहि सकइ प्रयाग प्रभाऊ । कलुष पुज कुजर मृगराऊ ॥
अस तीरथपति देखि सुहावा । सुख सागर रघुबर सुखु पावा ॥
कहि सिय लषनहि सखहि सुनाई । स्त्रीमुख तीरथराज बड़ाई ॥
करि प्रनामु देखत बन बागा । कहत मह तम अति अनुरागा ॥
एहि बिधि आइ बिलोकी बेनी । सुमिरत सकल सुमंगल देनी ॥
मुदित नहाइ कीन्ह सिव सेवा । पूजि जथाबिधि तीरथ देवा ॥
तब प्रभु भरद्वाज पहि आए । करत दंडवत मुनि उर लाए ॥
मुनि मन मोद न कछु कहि जाई । ब्रह्मानंद रासि जनु पाई ॥

CHAUPAI 106

To tell all Prayag's prowess, say, who could begin?
Lion bold scatt'ring elephant-like hosts of sin

As this sacred place, with which none else is compared,
Rama saw, he—Joy's Fount—in its joy himself shared,

The Pilgrimage-King and his glory unbounded,
He there to his three dear companions expounded

Obeisance he made, then each garden and grove,
As they saw it, he told of with warm earnest love

So they came to and saw where the Tri-Junction flows,
Which when seen and recalled ev'ry blessing bestows,

They bathed there, before it with glad homage falling,
On Siva and local divinities calling

578 To saint Bharadvaj then went Rama with haste
And paid reverence the hermit the young prince embraced,
For his joy the saint could not find fit word or speech,
As tho' now at long last heaven's joy he could teach

दोहा १०३

दीन्हि असीम मुनीम उर अति अनु अम जानि ।

लोचन गोचर मुकुन फल मनहुं किं विधि आनि ॥

DOHA 103

He gave Rama his blessing, and deep in his heart
He thought thankfully of joy now given,
It seemed, the reward of his virtue to bring
To his sight, God had come from His heaven

चौपाई १०७

कुमल प्रस्त करि आमनु दीन्हे । पूजि प्रम परिपूर्ण कीन्हे ॥
कद मूल फल अकुर नीके । दिए आनि मुनि मनहुं अमी के ॥
मीय लग्न जन महित सुहाये । अति रुचि गम मल फल खाये ॥
भए ब्रिगत अम गम मुखारे । भगद्वाज मृदु बचन उचारे ॥
आजु मुफल तपु तीरथ त्यागे । आजु मुफल जपु जोग विगगू ॥

सुफल सकल सुभ साधन साजू । राम तुम्हाहि अवलोकन आजू ॥
लाभ अवधि सुख अवधि न दूजी । तुम्हरे दग्स आस सब पूजी ॥
अब करि कृपाँ देहु बहु पहु । निज पद मरसिज सहज सनेहू ॥

CHAUPAI 107

He asked how they fared; to a seat then he led them,
And with all affection and honour he fed them;
Fruits, herbs and roots brought he, himself the selecter,
And gave them to eat—tasty all as of nectar.

With Sita and Lakshman and friend Guha there,
Rama ate with delight of this fine simple fare.

Then with Rama at ease, all his weariness flown,
Bharadvaj to him said in a soft, modest tone,

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“Now ev’ry austerity, pilgrimage, off’ring,
“All pray’r, contemplation, detachment and suff’ring,
“All practices pious, each earnest endeavour,
“Today by your vision are fruitful fore’er;
“Supreme gain and happiness—naught else is needed;
“All high hopes and aims, seeing you, have succeeded!
“Now grant me in kindness the one boon I crave,
“Simple love for your dear lotus-feet may I have.

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भरद्वाज-
आश्रम मे
राम

दोहा १०४

करम बचन मन छाड़ि छलु जब लगि जनु न तुम्हार ।
तब लगि सुखु सपनेहुँ नही किए कोटि उपचार ॥

DOHA 104

“Till in thought, word and deed he becomes wholly yours,
“Without any deceit or reserve,
“Tho’ he try many plans, man cannot even dream
“Of true joy; such he’ll never deserve.

चौपाई १०८

सुनि मुनि बचन रामु सञ्चाने । भाव भगति आनंद अधाने ॥
तब रघुबर मुनि सुजसु सुहावा । कोटि भाँति कहि सबहि सुनावा ॥

सो बड़ सो सब गुन गन गेहू । जेहि मुनीस तुम्ह आदर देहू ॥
 मुनि रघुबीर परसपर नवहीं । बचन अगोचर सुखु अनुभवहीं ॥
 येह सुधि पाइ प्रयाग निवासी । बटु तापस मुनि सिद्ध उदासी ॥
 भरद्वाज आस्त्रम सब आए । देखन दसरथ सुअन सुहाए ॥
 राम प्रनाम कीन्ह सब काहू । मुदित भाए लहि लोयन लाहू ॥
 देहि असीस परम सुखु पाई । फिरे सराहत सुंदरताई ॥

CHAUPAI 108

At these words of the saint and the warm love he showed,
 Rama's modest heart thrilled and with joy overflowed;

In return, the great hermit and saint he extolled,
 As to all his companions his greatness he told:

"King of saintly ones, he whom to honour you deign,
 "All life's highest endowments and greatness will gain."

With each other all gestures and words they employed
 Of respect, and unspeakable pleasure enjoyed.

The men of Prayag, the religious and prudent,
 Each hermit, ascetic, sage, saint, priest and student,
 To see Dasrath's sons, as the news set them longing,
 At saint Bharadvaja's cell quickly came-thronging;

They all made to Rama their humble obeisance,
 And feasted eyes on him with happy complaisance;

Their blessing they gave, highest bliss they achieved,
 And talked long of the beautiful vision received.

दोहा ५

राम कीन्ह विस्त्राम निसि प्रान प्रयाग नहाइ ।
 चले सहित सिय लखन जन मुंदित मुनिहि सिरु नाइ ॥

DOHA 105

Rama rested that night, in the morning he bathed
 At thrice holy Prayag; then glad-hearted,
 He bowed to the saint and with Sita, Lakshman
 And his man, for the woods again started.



चौपाई १०९

राम सप्रेम कहेउ मुनि पाही । नाथ कहिअ हम केहि मग जाही ॥
मुनि मन बिहँसि राम सन कहहि । सुगम सकल मग तुम्ह कहुँ अहही ॥
साथ लागि मुनि सिध्य बोलाए । सुनि मन मुदित पचासक आए ॥
सबन्हि राम पर प्रेम अपाग । सकल कहहि मगु दीख हमार ॥
मुनि बटु चारि संग तब दीन्हे । जिन्ह बहु जनम सकृत मब कीन्हे ॥
करि प्रनामु रिषि आयेसु पाई । प्रमुदित हृदये चले रघुगई ॥
ग्राम निकट निकसहि जब जाई । देखहि दरसु नारि नर धाई ॥
होहि सनाथ जनम फलु पाई । फिरहि दुखित मनु सग पठाई ॥

CHAUPAI 109

As they left. Rama asked of the saint, for love's sake,
"Kindly tell us, my master, the best way to take."

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Bharadvaj gave his answer to this with a smile,
"To you all ways are easy, o'er every mile!"

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Then to show them the way some young students he called;
Fifty answered, by this happy prospect enthralled!

यात्रा पुनः
प्रारम्भ

Each one loved Lord Rama and, wishing to show it,
Said, "I've seen the road to the woods and I know : "

The saint for their great virtue four youths selected,
Which thro' many worthy lives they had effected.

Sent off thus, and offering rev'rence devout,
Once again on his way Rama gladly set out.

All the people, whenever a village they neared,
Ran to share in the vision to all men endeared;

Their life, seeing him, was now fruitful and hallowed;
They joyous returned, but their hearts Rama followed.

दोहा १०६

बिदा किए बटु बिनय करि फिरे पाइ मन काम ।
उतरि नहाए जमुन जल जो सरीर सम स्याम ॥

DOHA 106

Rama courte'usly sent back the students, who gained
 Their heart's wish and the fruit of their study;
 Descending the Yamuna's bank, he there bathed
 In its water as dark as his body.

चौपाई ११०

सुनत तीर्गबासी नर नारी । धार निज निज काज विमारी ॥
 लखन गम सिय सुदरताई । देखि करहि निज भाग्य बड़ाई ॥
 अनि लालमा सबहि मन माही । नार्ड गार्ड बूझन सकुचाही ॥
 जे तिन्ह महुं बयबिरिध सयाने । तिन्ह करि जुगुति रामु पहिचाने ॥
 सकल कथा तिन्ह सबहि सुनाई । बनहि चले पितु आयेसु पाई ॥
 सुनि सविषाद सकल पछिताही । गनी राय कीन्ह भल नाही ॥
 तेहि अवसरु एकु तापस आवा । तेज पुज लघुवयसु सुहावा ॥
 कवि अलखित गनि बेषु विरागी । मन ऋम वचन गम अनुगगी ॥

CHAUPAI 110

The riverside people all ran at the news
 Of his coming; "I've nothing to do," was the ruse;
 At the sight of such beauty, as there the three stood,
 They were thankful at sharing in fortune so good.
 "Who are you and from whence came you?" none of them asked;
 They were eager to know, tho' their longing they masked;
 But the ones who were older, both wise and mature,
 Recognised 'twas Prince Rama by signs clear and sure;
 They told all they knew of his greatness and glory,
 And why the king banished him—told the whole story.
 At what they were told they were all deeply pained;
 "What the king and queen did was not right," they complained.
 (At that time an ascetic came into the crowd,
 Young in years but his virtuous force well avowed,
 Hermit-clad, much devoted to Rama—I know it;
 His nature and name are not known to this poet.

दोहा १०७

सजल नयन तन पुलकि निज इट देउ पहिचानि ।
परेउ दंड जिमि धरनि तल दमा न जाइ वर्वानि ॥

DOHA 107

His body was thrilled and his eyes filled with tears,
As he recognised there his own god;
Down before him he fell like a log; beyond telling
His state, as he lay on the sod.

चौपाई १११

गम सप्रेम पुलकि उर लावा । परम रंकु जनु पारमु पावा ॥
मनहुं प्रेम परमारथ दोऊ । मिलन धरें तनु कह मवु कोऊ ॥ ५८३
बहुरि लखन पायन्ह मोड लागा । लीन्ह उठाइ उमगि अनुगगा ॥
पुनि मिय चरन धूरि धरि सीमा । जननि जानि मिमु दीन्ह असीमा ॥
कीन्ह निपाद दंडवन तेही । मिलेउ मुदिन लखि गम मनेही ॥
पिअत नयन पुट रूपु पियूपा । मुदिन सुअमन पाइ जिमि भूका ॥
पुनि प्रभु पद सरोज मिर नावा । देखि प्रीनि रघुवर मन भावा ॥
उर धरि धीर रजायमु पाइ । चले मुदित मन अति हरपाई ॥
॥ राम लखन मिय रूपु निहारी । सोच मनेह विकल नर नारी ॥
ते पितु मानु कहहु मखि कैसे । जिन्ह पठाइ बन वालक गेसे ॥

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यात्रा पूनः
प्रारम्भ

CHAUPAI 111

Rama raised him, and he in the Lord's loving hold,
Was as one the stone finding that turns all to gold.

All onlookers said, as they watched, "This communion
Shows love and life's chief end in bodily union."

At Lakshman's feet next the young devotee fell;
Lakshman raised him; with love his heart also did swell;
Dust from Sita's fair feet to his brow he applied;
Sita blessed him as tho' her own son at her side;
Next the boatman gave his salutation, and he
Welcomed Guha—known as Rama's true devotee.

He drank in beauty's nectar from well-filled eye-cups,
 Glad as one who, when hungry, on finest fare sups,
 Then he bowed low again at the Lord's lotus feet,
 Rama welcomed this love, made his joy thus complete
 He asked leave to go, strong of heart and rejoicing,
 Then left them, his gladness and love boldly voicing)
 The beautiful three then folks watched, as they must,
 And in loving concern their affairs they discussed
 "Tell me, what kind of parents are they who would send
 "To the forest such beautiful children, my friend?"

दोहा १०८

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DOHA 108

Rama then dismissed Guha, his friend and guide, giving
 Him counsels all kindly and fitting,
 The boatman at once to his own home returned,
 To the word of his master submitting

चौपाई ११२

पुनि सिय राम लक्ष्मन कर जोरी । जमुनहि कीन्ह प्रनामु बहोरी ॥
 चले ससीय मुदिन दोउ भाई । रबिननुजा कै करत बडाई ॥
 पथिक अनेक मिलहि मग जाता । कहहि सप्रेम देखि दोउ भाता ॥
 राज लखन सब अग तुम्हार । देखि सोचु अति हृदयै हमारे ॥
 मार्गु चलहु पयादेहि पाए । जोतिषु भूठ हमार भाए ॥
 अगमु पथु गिरि कानन भारी । तहि महं साथ नारि सुकुमारी ॥
 करि केहरि बन जाइ न जोई । हम संग चलहि जो आयेसु होई ॥
 जाब जहाँ लगि तहं पहुंचाई । फिर बहोरि तुम्हाहि सिरु नाई ॥

CHAUPAI 112

Sita, Rama and Lakshman again, with clasped hands,
 Paid to Yamuna river what rev'rence demands,

Then her praises, as born of the Lord of the Day,
They uplifted as gladly they went on their way.
While trav'lling they met on the road many others,
Who lovingly said as they saw the two brothers,
"Your bodies show signs of the offspring of kings;
"What we see makes us wonder and doubt at such things;
"When here we see you and with bare feet you travel,
"The stars tell us lies, truth we cannot unravel;
"Along this rough road woods and mountains are strung,
"And this fair woman with you, so tender and young;
"There are lions and elephants on every hand;
"As companions we'll go with you, if you command;
"We will gladly accompany you, till you tell
"Us to leave you, and then we will bid you farewell."

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दोहा १०९

येहि विधि पूँछहि प्रेमवस पुलक गात जल नैन ।
कृपासिधु फेरहि तिन्हहि कहि विनीत मृदु वैन ॥

यात्रा पृष्ठ:
प्रारम्भ

DOHA 109

Thus they offered their help, their eyes full of glad tears
And their bodies with love all a-tremble;
But Rama dismissed them to go on their way,
With voice courteous, kindly and humble.

चौपाई ११३

जे पुर गावैं बसहि मग माहीं । तिन्हहि नाग सुर नगर सिहाहीं ॥
केहि सुकृतीं केहि घरीं बसाए । धन्य पुन्यमय परम सुहाए ॥
जहं जहं राम चरन चलि जाहीं । तिन्ह समान अमरावति नाहीं ॥
पुन्य पुंज मग निकट निवासी । तिन्हहि सराहहि सुरपुर बासी ॥
जे भरि नयन बिलोकहि रामहि । सीता लखन सहित धनस्यामहि ॥
जे सर सरित राम अवगाहहि । तिन्हहि देव सर सरित सराहहि ॥
जेहि तरु तर प्रभु बैठहि जाई । करहि कलपतरु तासु बड़ाई ॥
परसि रामु पद पदमु परागा । मानति भूमि भूरि निज भागा ॥

CHAUPAI 113

To each village and town where the travellers stayed
On the road, praise by gods and by spirits was paid:

“By great virtue in fortunate moment were these
“Places built, so well-favoured to comfort and please.”

Even Paradise could not for joy with that place
Be compared, where Lord Rama's feet left their clear trace.

Those who lived by the roadside, of fortunate birth,
Won the praises of heav'n for their virtuous worth:

Upon Rama, dark-hued like a cloud in the skies,
And on Sita and Lakshman they feasted their eyes.

Ev'ry time Rama bathed in a river or stream,
Heaven's envious founts made its praise their great theme;

And whenever he rested beneath a tree's shade,
Highest praise in its honour the heav'ly tree made;
Fragrant dust from his fair lotus-feet earth received,
And at last in assured happy fortune believed.

दोहा ११०

छाहैं कर्गहिं धन विबुध गन वरपहिं सुमन मिहाहिं ।

देखत गिरि वन विहग मृग गमु चले मग जाहिं ॥

DOHA 110

The clouds up above gave him shade, heaven's hosts
Brightest blossoms upon his path strewed,
As looking at animals, birds, woods and hills,
His way onward Lord Rama pursued.

चौपाई ११४

सीता लखन सहित रघुगर्ई । गावँ निकट जब निकसर्हि जाई ॥

सुनि सब बाल बृद्ध नर नागी । चलर्हि तुरत गृह काज बिसारी ॥

राम लखन सिय रूप निहारी । पाइ नयन फलु होहिं सुखारी ॥

मजल विलोचन पुलक सरीग । सब भए मगन देखि दोउ बीरा ॥

वरनि न जाइ दसा तिन्ह केरी । लहि जनु रंकन्हि सुरमनि ढेरी ॥

एकन्ह एक बोलि मिख देही । लोचन लाहु लेहु छन एही ॥
गमहि देखि एक अनुगगे । चितवन चले जाहि मंग लागे ॥
एक नयन मग छबि उर आनी । होहि मिथिल तन मन वर बानी ॥

CHAUPAI 114

Whenever these trav'lers, with love's happy load,
To a village came near by the side of the road,
Old and young, men and women, all ran to the spot
At the news; each his home and his duties forgot;
When a sight of the three and their beauty was gained,
All rejoiced; vision now had its purpose attained.

With emotion all bodies were thrilled, all eyes moist;
Ev'ryone seeing these two young heroes rejoiced,

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Beyond words their condition; such joy did abound
As when beggars a heap of heav'n's jewels have found.

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Each thoughtfully gave to his friend wise tuition,
"Our eyes can attain now their fullest fruition"

While looking at Rama, one—gladly amazed—
Would go lovingly with him a way as he gazed;
To his heart one the vision thro' eye-gate would draw,
Smitten in mind and body by all that he saw.

यात्रा पूर्णः
प्रारम्भ

दोहा १११

एक देखि बट छाहं भलि डासि मृदुल तृन पान ।
कहहि गंवाइअ छिनुकु म्रमु गवनब अवहि कि प्रान ॥

DOHA 111

When they came to a fine shady fig-tree, one spread
On the ground mats of soft leaves and grass,
And said, "Take a rest here for a short while, or better,
"Stay here and in sleep the night pass."

चौपाई ११५

एक कलस भरि आनहि पानी । अँचइअ नाथ कहहि मृदु बानी ॥
सुनि प्रिय बचन प्रीति अति देखी । राम कृपाल सुसील बिसेषी ॥

जानी स्मित सीय मन माहीं । घरिक बिलंबु कीन्ह बट छाँहीं ॥
 मुदित नारि नर देखाहि सोभा । रूप अनूप नयन मनु लोभा ॥
 एक टक सब सोहर्हिं चहुँ ओरा । रामचंद्र मुख चंद चकोरा ॥
 तरुन तमाल बरन तनु सोहा । देखत कोटि मदन मनु मोहा ॥
 दामिनि बरन लखनु सुठि नीके । नख सिख सुभग भावते जीके ॥
 मुनि पट कटिन्ह कसें तूनीरा । सोहर्हि कर कमलनि धनु तीरा ॥

CHAUPAI 115

Then an earthenware jar filled with water one brought,
 And "Refresh yourself, master, from this," he besought.
 Their loving words hearing, their warm hearts beholding,
 Lord Rama, in kindest thought all enfolding,
 And very well knowing that Sita was tired,
 With her rested a while in the shade as desired.

Each man and each woman there looked on with rapture
 Such beauty and grace as might well all hearts capture;
 Around him they stood, each one still as a stock,
 Gazing on his moon-face like a rapt pheasant flock.
 His slim form, straight and dark as a young *tamal* tree,
 Was a sight even Love-gods might well wish to see;
 And Lakshman, from head to foot shining like lightning;
 A vision the eyes of all onlookers bright'ning;
 In hermit dress clad, at their side quiver slung,
 Bow and shaft in their hands, strong and firm tho' so young.

दोहा ११२

जंटा मुकुट सीमनि सुभग उर भुज नयन बिमाल ।
 सरद परब विधु बदन वर लमत स्वेर कन जाल ॥

DOHA 112

On their heads thick hair knotted; their chests big and broad;
 Long, strong arms; big and bright too their eyes;
 Beads of sweat on each forehead; each face round and bright
 As the full autumn moon at its rise.

चौपाई ११६

बरनि न जाइ मनोहर जोरी । सोभा बहुत थोरि मति मोरी ॥
राम लखन सिय सुदरताई । मव चितवहि चित मन मनि लाई ॥
थके नारि नर प्रेम पिआसे । मनहैं मृगी मृग देखि दिआसे ॥
सीय समीप ग्राम निअ जाही । पूँछत अनि सनेह सकुचाही ॥
बार बार सब लागहि पाएँ । कहाहि बचन मृदु मरल मुभाएँ ॥
राजकुमारि बिनय हम करही । निअ मुभाय कछु पूँछत डरही ॥
स्वामिनि अबिनय छमवि हमारी । विलगु न मानवि जानि गँवारी ॥
राजकुँआर दोउ महज सलोने । इन्ह न लही दुनि मग्कत सोने ॥

CHAUPAI 116

५८९

This young handsome princely pair beggars description,
I have not the power for worthy ascription

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On these three, in whom beauty's marks all combined
People gazed, giving fully their heart, soul and mind,
They looked long and looked hard, faint with love at the sight,
Dazed and held just like deers when they gaze at a light
Then the women in hesitant love made approach,
That a question to Sita they shyly might broach,
They pressed her feet gently and tho' words were meagre,
They asked her their question in tones soft and eager
"We've something to ask you, we humbly confess it,
"But woman-like hesitate, lady, to press it,
"Don't be angry with us, forgive our presumption,
"Remember we're village folks lacking in gumption,
"These plainly are princes, so handsome and fine
"That the splendour of jewels and gold they outshine,

यात्रा पुन
प्रारम्भ

दोहा ११३

स्यामल गौर किसोर बर सुदर सुखमा ऐन ।
सरद सर्वरीनाथ मुखु सरद सरोह नैन ॥

CHAUPAI 113

“One dark and one fair in hue, both of them treas’ries
 “Of joyous delight, tho’ so youthful,
 “With bright moon-like faces, eyes like autumn lilies,
 “They charm us; we’re curious and truthful”

चौपाई ११७

कोटि मनोज लजावनिहारे । सुमुखि कहहु को आहि तुम्हारे ॥
 सुनि सनेहमय मजुल बाना । सकुचि सीय मन महूँ मुसुकानी ॥
 तिन्हहि बिलोकि बिलोकित धरनी । दुहूँ सकोच मकुचित वरवरनी ॥
 सकुचि सप्रम वाल मृगनयनी । बोली मधूर वचन पिकवयनी ॥
 सहज सुभाय सुभग तन गोरे । नामु लखनु लघु देवर मोरे ॥
 बहुरि वदनु बिधु अचल ढोकी । पिय तन चिनइ भोह करि वांकी ॥
 खजन मजु तिरीछे नयननि । निज पति कहेउ निन्हहि सिय मयननि ॥
 भई मुदित सब ग्रामबधूटी । रकन्ह राय रासि जनु लटी ॥

CHAUPAI 117

“They openly put countless Love-gods to shame,
 “What relation, fair lady, with them do you claim?”

At their eager enquiry, so lovingly mild,
 Sita modestly blushed as she inwardly smiled,
 She looked first at the women and then at the ground,
 Cause for shyness in telling of each youth she found,
 In her voice like a bird’s, as her fawn-like eyes drooped,
 She said lovingly to all the women there grouped:
 “The young fair one, whose grace is delightful to see,
 “Is named Lakshman, my brother-in-law now is he”
 Brows lifted and face with her veil’s border covered,
 T’wards Rama she looked and her gaze o’er him hovered—
 “My husband”—her eyes gave the signal bewitching,
 Aslant, like the tail of a wagtail quick twitching;
 The young village women were wholly entranced,
 Like a beggar who on heaps of jewels has chanced.

दोहा ११८

अति सप्रेम मिय पाय पर्ग वहु विधि दहि अर्माम ।
भदा सोहागिनि होहु तुम्ह जव लगि महि अहि मीम ॥

DOHA 114

They fell down at her feet and this blessing they gave,
By their love overwhelmed and transported
"With him may you happily live, while the earth
'By the serpent divine is supported

चापाई ११८

पाग्वती भम पति प्रिय हाहू । दवि न हम पर लाडव छाहू ॥
पुनि पुनि विनय करिअ कर जोगी । जो यहि मार्ग फिरिअ बहोरी ॥ ५९१
दरमनु दव जान निज दासी । लखी मीय मव प्रम पिआसी ॥
मधुर वचन कहि कहि पग्नापी । जनु कुमुदिनी कामुदी पापी ॥
तर्वहि लखन रघुवर रख जानी । पूँछउ मगु लागन्हि मृदु वानी ॥
मनत नार्ग नर भा दुखागी । पुरकिन गान बिलाचन वानी ॥
मिटा मादु मन भा मलीन । बिधि निधि दीन्हि लन जनु छीन ॥
ममुकि कर्म गनि धीर्जु कीन्हा । मोधि सुगम मगु निन्हि कहि दीन्हा ॥

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यात्रा पुन
प्रारम्भ

CHAUPAI 118

"As Parvati to Siva be you ever dear
"To your lord, and with us may your favour rest here"
Then with clasped hands they made thus then pray'ful refrain
'If you come, when returning, by this road again
"Let each of us see you and serve you as servant'
So, seeing them thirsty with love full and fervent,
To all of them Sita encouragement gave,
Just as moonbeams the lilies refreshingly lave
Lakshman then, knowing well what his brother desired,
Of the villagers humbly then best road enquired,
As they heard—men and women, their gladness was chilled,
Bodies shook with their grief and their eyes with tears filled,

With minds joyless and darkened, as tho' in ill-health,
"God has robbed us," they said, "after giving us wealth."

Then knowing that all men to Fate are subjected,
The three with good heart to their road they directed

दोहा ११५

लखन जानकी सहित तब गवनु कीन्ह रघुनाथ ।
फेरे सब प्रिय बचन कहि लिए लाइ मन साथ ॥

DOHA 115

With Lakshman and Sita, the Lord Raghunath
To the forest his way further wended,
The people, returning, spoke lovingly of them,
And after them ev'ry heart tended

५९२

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चौपाई ११९

फिरत नारि नर अति पछिनाही । दैअहि दोयु देहि मन माही ॥
सहित विषाद परसपर कहही । बिधि करनव उलटे मब अहही ॥
निपट निरकुस निठुर निसकू । जेहि ससि कीन्ह मरुज सकलकू ॥
रूखु कलपतरु सागरु खारा । तेहि पठाए बन गजकुमारा ॥
जौ पै इन्हहि दीन्ह बनवामृ । कीन्ह बादि बिधि भोग बिलामृ ॥
ये विचरहि मग बिनु पदव्राना । रचे बादि बिधि बाहन नाना ॥
ये महि परहि डासि कुस पाना । सुभग सेज कत सृजत विधाता ॥
तरुबर वास इन्हहि बिधि दीन्हा । धवल धाम रचि रचि नमु कीन्हा ॥

CHAUPAI 119

The people, on seeing them go, were dismayed,
In their grieved hearts the blame on Lord Brahma was laid;
They said, feeling fortune had never been worse,
"All God's ways and His doings seem wholly perverse,
"He is thoughtless and heartless, he goodness forgets!
"He has spotted the moon! After rising it sets!
"Heart's desires are in heaven! The ocean is salt!
"These young princes he sends to the woods for no fault!"

"If such people as these to the jungle are sent,
"Then for whom are life's pleasures and comforts all meant?
"If these, as we see them, bare-footed must wander,
" 'Tis vain wealth and skill on fine chariots to squander!
"If these must on grass and leaf mats lay their heads,
"Then for whom and what purpose are soft, restful beds?
"When he sends such as these to live under the trees,
"Why make royal abodes with such labour for ease?"

दोहा ११६

जौ ये मुनिपट धर जटिल मुदर मुठि मुकुमार ।
विविध भौंति भूपन वमन वादि किए करनार ॥

DOHA 116

५९३

"When in hermits coarse cloth and hair knot these must wander,
"So beautiful, young and well-born,
"God in vain has made all kinds of gems and fine clothes'
"By these princes should such things be worn

चौपाई १२०

जौ ये कद मूल फल खाही । वादि मुधादि अमन जग माही ॥
एक कहहि ये सहज मुहाए । आपु प्रगट भाए विधि न वनाए ॥
जहाँ लगि बेद कही विधि करनी । स्वन नयय मन गोचर वरनी ॥
देखहु खोजि भुवन दस चारी । कहं अम पुर्ण कहौं असि नारी ॥
इन्हाहि देखि विधि मनु अनुगागा । पटनर जोगु बनावै लागा ॥
कीन्ह वहूत स्रम एक न आए । तेहि इरिपा वन आनि दुराए ॥
एक कहहि हम वहूत न जानहि । आपुहि परम धन्य करि मानहि ॥
ते पुनि पुन्य पुँज हम लेखे । जे देखहि देखिहाहि जिन्ह देखे ॥

यात्रा पुनः
प्रारम्भ

CHAUPAI 120

"If wild herbs, roots and fruits these young people must eat,
"Wholly useless is nectar-like food, rich and sweet!"
Said one, "These were not made by the gods, but to birth
"By their own power came with such beauty and worth;

"In the scriptures the things God has made you will find,
 "The things heard, seen and grasped by man's ear, eye and mind,
 "Search creation, all worlds to the farthermost bound,
 "Mongst things made are such females and males ever found?"
 "When he saw them, God's mind by their beauty was stirred,
 "Others like them he tried to make by his own word,
 "But none came to birth, tho' he tried, when hope vanished,
 "In envy these three to the forest he banished"
 Another said, "I have but little of learning,
 "But think myself blessed and fruitful my yearning,
 "Who sees, or has seen, or will see them, I count
 "Highly virtuous, reaching joy's full-flowing fount"

दोहा ११७

येहि विधि कहि कहि वचन प्रिय लेहि नयन भरि नीर ।
 किमि चलिहि मारग अगम सुठि सुकमार सरीर ॥

DOHA 117

Of the trav'lers they lovingly talked in this way,
 And at last said, their eyes with tears filling,
 "How can these young delicate bodies endure
 "The road's trials, e'en tho' they are willing?""

चौपाई १२१

नारि सनेह विकल बम होही । चकर्द सॉभ समय जनु मोही ॥
 मृदु पद कमल कठिन मगु जानी । गहवरि हृदयं कहाहि मृदु बानी ॥
 परमत मृदुल चरन अरुनारे । सकुचति महि जिमि हृदयेहि हमारे ॥
 जो जगदीस इन्हहि बनु दीन्हा । कस न सुमनमय मारगु कीन्हा ॥
 जो माँगा पाइअ विधि पाही । ये रविअहि मवि आँखिन्ह माही ॥
 जे नर नारि न अवसर आए । तिन्ह सिय गमु न देवन पाए ॥
 मुनि सुरुपु बूझहि अकुलाई । अब लगि गा कहाँ लगि भाई ॥
 ममरथ धाई विलोकहि जाई । प्रमुदित फिरहि जनम फलु पाई ॥

CHAUPAI 121

The women were all in their love deeply worried,
Like quails that at twilight are flustered and flurried:
"Hard roads—tender lotus-like feet," thus comparing
They said in distressed tones, their troubled hearts baring,
"When each tender foot in the dust softly sinks,
"As our hearts at the sight, earth when touched also shrinks;
"To the woods when God sent them, this also he owed,
"That with fragrant soft flowers he brighten the road;
"This one boon to ask of him in hope we make bold,
"This bright vision may we in our eyes ever hold."
Many people who were not there just at that time,
Missed the vision of Rama and Sita sublime,

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When they heard of their charm, anxious hearts to allay,
They enquired, "How far now have they gone on their way?"
The strong ones ran quickly, caught up with the party.
And saw them, then turned back with praise glad and hearty.

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दोहा ११८

अबला बालक बृद्ध जन कर मीजहि पछिनाहि ।
होहि प्रेमबम लोग इमि रामु जहौं जहौं जाहि ॥

यात्रा पुनः
प्रारम्भ

DOHA 118

The women, the old and the young, the sight missing,
With cries and laments their hands wrung;
In this fashion, wherever Lord Rama arrived
People, gripped by his love, to him clung.

चौपाई १२२

गाँव गाँव अस होइ अनंदू । देखि भानु कुल कैरव चंदू ॥
जे कछु समाचार सुनि पावहि । ते नृप रानिहि दोसु लगावहि ॥
कहहिं एक अति भल नरनाहू । दीन्ह हमहि जेहि लोचन लाहू ॥
कहहिं परसपर लोग लोगाई । बातें सरल सनेह सुहाई ॥
ते पितु मातु धन्य जिन्ह जाए । धन्य सो नगर जहा ते आए ॥

धन्य सो देसु सैलु वन गाऊँ । जहं जहौं जाहि धन्य सोइ ठाऊँ ॥
सुख पाएउ बिरचि रचि तेही । ये जेहि के सब भाँति सनेही ॥
राम लखन पथि कथा सुहाई । रही सकल मग कानत छाई ॥

CHAUPAI 122

In place after place 'twas the same happy story,
On seeing him who is the Sun-Kingdom's glory.

Some people, on hearing a part of the news,
On the king and the queen poured their hearty abuse;
Others said, "He's done well; he has gladdened our eyes
"With this vision of beauty, a happy surprise."

But some women and men, as together they walked,
Of these matters more simply and lovingly talked:

"Happy father and mother who gave them their birth;
"Happy home whence they came of all homes upon earth'

"Blest hills and dales, hamlets and woods, all the places
"Wherever these princely ones show their bright faces!

"The lord in creating them found highest pleasure,
"And now looks upon them as love's greatest treasure".

Of these trav'ling youths spread the story and fame
By all roads in the forest, wherever they came.

दोहा ११९

येहि विधि रघुकुल कमल रवि मग लोगन्ह सुख देन ।
जाहि चले देवन विपिन सिय मौमित्रि ममेन ॥

DOHA 119

As with Lakshman and Sita he went on his way
Thro' the woods, glad at each gladd'ning sight,
He, the Sun to the lotus of Raghu's great line,
To his people gave constant delight.

चौपाई १२३

आगे गमु लखनु बने पाले । नापस बेद विराजन काले ॥
उभय वीच सिय मौहति कैसे । ब्रह्म जीव विच माया जैसे ॥

EVENTS IN
AVADH

बहुरि कहौ छवि जमि मन वर्मई । जनु मधु मदन मध्य गति लमई ॥
उपमा बहुरि कहौ जिअं जोही । जनु वुध विधु विच रोहिनि सोही ॥
प्रभु पद रेख बीच विच मीना । धगति चरन मग चरनि मभीना ॥
मीय गम पद अक वगाई । लखनु चर्लाहि मगु दाहिन लाई ॥
गम लखन मिय प्रीति मुहाई । वचन अगोचर किमि कहि जाई ॥
वग मृग मगन देखि छवि होही । लिए चोगि चिन गम बटोही ॥

CHAUPAI 123

Rama led, Lakshman followed; as onward they strode,
With their kingly grace even their hermit's garb glowed;
Between them walked Sita, in wondrous charm greater
Than *Maya*⁴ between the soul and the Creator;

५९७

Again, to my mind she moved there in like fashion
As Loveliness walks between Springtime and Passion;
Or, trying another fit likeness to muster,
As 'tween Moon and Mercury shines a star-cluster.

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She carefully, modestly walked, as was meet,
In between the marks made by her Lord Rama's feet;
But their brother to blot out their foot-prints was loth,
So he walked with his feet right and left of them both.

यात्रा पुनः
प्रारम्भ

Birds and beasts as they saw them fell under control
Of their beauty; the hearts of them all Rama stole.
So great was the love of these three, to declare it
Defies me; there's nothing with which to compare it!

दोहा १२०

जिन्ह जिन्ह देखे पथिक प्रिय मिय ममेन दोउ भाइ ।
भव मगु अगमु अनदु तेइ बिनु नमु रहे मिराइ ॥

DOHA 120

The people who saw these dear trav'lers, the brothers
And Sita, with loving emotion
Were easily carried, without the least effort,
At once over life's vast dread ocean.

चौपाई १२८

अजहुँ जासु उर मपनेहुँ काऊ । वमहि लग्न मिय गमु बटाऊ ॥
गम धाम पथु पाइहि सोइ । जो पथु पाव कवहु मुनि कोई ॥
तब रघुबीर ममित मिय जानी । देवि निकट बटु मीतल पानी ॥
तहं बमि कद मूल फल खाई । प्रात नहाइ चले रघुगर्द ॥
देवत वन मर मैल मुहाए । वाल्मीकि आम्रम प्रभु आए ॥
गमु दीख मुनि वाम मुहावन । सुदर्ग गिरि काननु जलु पावन ॥
मरनि मरोज विटप वन फूले । गुजत मजु मधुप रम भले ॥
खग मृग विपुल कोलाहल करही । विरहित वैर मुदिन मन चरही ॥

CHAUHAI 124

Yes, even today and in dreaming if these
Dearest wayfarers in his heart any man sees,
He at once at the realm of Lord Rama arrives,
By a path that the greatest saint hardly contrives
Raghbir, ev'ry time he saw Sita was tired,
And when water and shade were at hand as desired,
He would halt and would eat with them both fresh green food;
Then at dawn, after bathing, their road they pursued.
They saw beautiful woods, lakes and hills on the way,
And to Valmiki's hermitage came one fine day
The saint's home, they saw, in true pleasure abounded,
By charming hills, forest and waters surrounded;
In ponds lotuses and in groves flowers bloomed;
Over all, filled with nectar, bees lazily zoomed;
Birds and beasts ate together, glad cries filled the air;
Of their terrors and enmities no sign was there.

दोहा १२१

सुचि सुंदर आस्रमु निरग्नि हरये गजिव नैन ।
सुनि रघुवर आगमनु मुनि आगे आग्नि लैन ॥

DOHA 121

The young lotus-eyed Rama rejoiced when he saw
This delightful and pure hermit-home;
The great saint quickly went out to give him glad welcome,
On hearing that Rama had come.

चौपाई १२५

मुनि कहुं गम दंडवत कीन्हा । आमिर्गवादु विप्रवर दीन्हा ॥ ५९९
देवि गम छनि रापन जुडाने । करि मनमानु आम्रमहि आने ॥
मुनिवर अतिथि प्रानप्रिय पाए । कंद मूल फल मधुर मँगाए ॥
मिय मौमित्रि गम फल खाए । तब मुनि आमन दिए सुहाए ॥
वाल्मीकि मन आनेंदु भागी । मंगल मूरति नयन निहागी ॥
तब कर कमल जोगि रघुराई । बोले वचन म्रवन सुखदाई ॥
तुम्ह त्रिकालदरसी मुनिनाथा । विस्व वदर जिमि तुम्हरे हाथा ॥
अस कहि प्रभु मव कथा वग्वानी । जेहि जेहि भाँनि दीन्ह बनु गनी ॥

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वाल्मीकि के
आश्रम में

CHAUPAI 125

To the saint, as they met, Rama rev'rently bowed;
With his blessing the saint warm affection avowed;
His eyes, having seen Rama, had all they needed,
As he his three guests to his *ashram* preceded;
The dearest of all guests this day he had greeted;
Rejoicing and rev'rent, he bade them be seated;
He had fresh delicious fruits brought as they sate,
Of which all the three travellers hungrily ate.
With his joy saint Valmiki at heart was inspired,
As his eyes here on bodily bliss gazed untired.
Rama, folding his lotus-like hands, spoke this word
That brought fresh charm and gladness to all those who heard:

“King of saints, with all worlds like a plum in your hand,
“You see past, present, future, all things understand.”

Then he told the whole tale in the saintly one's ears,
How the queen to the woods sent him for these long years.

दोहा १२२

तात वचन पुनि मातु हित भाइ भरत अम गउ ।
मो कहुं दर्गम तुम्हार प्रभु मवु मम पुन्य प्रभाउ ॥

DOHA 122

“Brother Bharat as king, and fulfilment thus given
“To mother's wish and father's word,
“Above all, sight of you, reverend sir, all these boons
“By past merits are on me conferred.

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चौपाई १२६

देवि पाय मुनिगय तुम्हारे । भए मुकुन मव मुकल हमारे ॥
अब जहं गउर आयेमु होई । मुनि उदवेग न पावड कोई ॥
मुनि तापम जिन्ह ते दुख लहही । ते नरेम विनु पावक दहही ॥
मगल मूल विप्र परिनोप । इहइ कोटि कुल भमुर गेष ॥
अम जिअं जानि कहिअ सोड ठाऊ । मिय मौमित्रि महित जहं जाऊ ॥
तहं गचि नचिर पगन तृन माला । वामु करौ कलु कालु कृपाला ॥
महज मरल मुनि रघुवर वानी । माधु माधु बोले मुनि जानी ॥
कम न कहहु अम रघुकूल केतू । तुम्ह पालक मनत मुनि मेतू ॥ ६

CHAUPAI 126

“My lord, of your sacred feet gaining this vision,
“My good deeds have made for me fruitful provision,
“Now tell us the place, sir, and give us your permit,
“Where we may live, giving distress to no hermit.

“That king without fire burns in furious flame,
“Who to saints and ascetics brings trouble and shame;
“To please Brahmans and priests is the root of all joys,
“But their anger a myriad fam'lies destroys;

"So, with this in mind, word of some place to me give
 "Where with brother and wife I may quietly live,
 "By your kindness, we'll build there of leaves and of grass
 "A hut charming tho' small, and in peace our days pass"
 As he heard Rama's words, frank and void of complaint,
 "That is good, very good," said the wise learned saint,
 "Pride of Raghu's line, such words from you we expect
 "One who guards truth and scripture with earnest respect

छद ५

मृति मेनु पालक गम तुम्ह जगदीम माया जानकी ।
 जो मृजनि जग पालनि हर्गनि स्व पाठ वृपानिथान की ॥
 जो महमसीमु अहीमु महिधर लखन मचगचर धनी ।
 मुग काज धरि नगगज तनु चले दलन स्वल निमिचर अनी ॥

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CHIHAND 5

"Rama, truth ever guarding, And all good rewarding
 "By your kindly will Lord of all
 "Janki, mother of earth Gives to all things their birth
 "Then full growth and then end great and small
 "Lakshman, true blessing giving To lifeless and living
 "As Shesh-nag[¶] bears earth on his heads,
 'You are born as a king Hosts of demons to bring
 "To destruction and thus save the gods

वामीकि के
आश्रम मे

सोरथा ५

गम मर्ण तुम्हार बचन अगोचर वद्विपर ।
 अविगत अकथ अपार नेति नेति नित निगम रह ॥

SORATHA 5

"Your true nature and being transcend
 "All man's utterance, Rama, all wisdom and knowledge,
 "The scriptures declare without end
 "You are limitless, changeless, beyond all description.

¶ The earth-supporting serpent.

चौपाई १२७

जगु पेवन तुम्ह देवनिहारे । विधि हरि सभु नचावनिहारे ॥
 तेउ न जानहि मरमु तुम्हारा । और तुम्हहि को जाननिहारा ॥
 सोइ जानइ जेहि देहु जनाई । जानत तुम्हहि तुम्हइ होइ जाई ॥
 तुम्हरिहि कृपाँ तुम्हहि रघुनदन । जानहि भगत भगत उर चदन ॥
 चिदानदमय देहु तुम्हारी । विगत विकार जान अधिकारी ॥
 ४ नर तनु धरेहु सत मुर काजा । कहहु करहु जस प्राकृत गजा ॥
 गम देखि सुनि चरित तुम्हारे । जड मोहर्हि बुध होहि सुखारे ॥
 तुम्ह जो कहहु करहु मबु सॉचा । जस काछिअ तस चाहिअ नाचा ॥

CHAUPAI 127

“As you look on the play of the world and of chance,
 “Tis your hand moves the three mighty gods in their dance,
 “Your deep mystery even to them is unknown,
 “How could others such knowledge attain to oī own?
 “He can know you on whom you the knowledge bestow,
 “Be one with you indeed, if you thus he may know!
 “Devoted ones know you, O Lord, by your favour,
 “You are to their hearts as a sweet-smelling savour
 “Your being is unbounded knowledge and bliss,
 “Those who know you as ever-unchanging know this
 “You have taken this form, and you speak and behave
 “As a human king, gods and the saintly to save,
 “Seeing you and your ways, Rama, hearing your voice,
 “Foolish men are bewildered, but wise men rejoice,
 “Always true, always right, is what you do and say,
 “As you wish and pull strings, so our part we must play

दोहा १२३

पूँछेहु मोहि कि रहौ कहै मै पूँछन सकुचारै ।
 जहै न होहु तहै देहु कहि तुम्हहि देवावौ ठारै ॥

DOHA 123

"You have asked of me where you can stay; now give heed
"To this hesitant question of mine;
"Is there any place where you are not? Show me one,
"And that place then to you I'll assign!"

चौपाई १२८

सुनि मुनि वचन प्रेम गम माने । मकुचि गम मन महुं मुमुक्षाने ॥
वालमीकि हैमि कहहि बहोरी । वानी मधुर अमिअ गम वोरी ॥
सुनहुं गम अब कहउं निकंता । जहाँ बमहु मिय लवन ममेता ॥
जिन्ह के लवन ममुद्र ममाना । कथा तुम्हारि मुभग मरि नाना ॥
भरहि निरंतर होहि न पूरे । तिन्हके हियं तुम्ह कहुं गृह स्वरे ॥
लोचन चानक जिन्ह करि गम्बे । रहहि दग्म जलधर अभिलापे ॥
निदर्गहि मर्गित मिधु मर भागी । स्वप विन्दु जल होहि मुखारी ॥
तिन्ह के हृदयं मदन मुखदायक । वसहु बधु मिय मह गधुनायक ॥

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CHAUPAI 128

As he listened to these loving words of the saint,
Rama inwardly smiled, but with bashful restraint.

Saint Valmiki then laughingly said once again,

In a voice that by sweetness made love very plain,

"Listen, Rama, while I of the places now tell,

"Where, with Sita and Lakshman, close by you may dwell:

"The people who give as the ocean their ear,

"And your story drink in as streams, eager to hear,

"Who receive and receive, but have never too much,

"A fit dwelling for you is the heart of all such.

"The people whose eyes for your vision athirst,

"Gaze like rain-birds that watch for the rain-cloud to burst,

"Who by strange waters—seas, streams and lakes—will not stop,

"But are happy to get of your beauty one drop,

"Their heart is your shrine, with true gladness upwelling;

"With Lakshman and Sita make that place your dwelling.

वालमीकि के
आश्रम मे

दोहा १२८

जसु तुम्हार मानम विमल हसिनि जीहा जासु ।
मुकताहल गुन गन चुनइ गम वमहु हियै तासु ॥

DOHA 124

“The people who gather like swans the rich pearls
“Of your virtues that lie thickly strewed
“In the charming pure lake of your doings and fame;
“In their heart, Rama, make your abode.

चौपाई १२९

प्रभु प्रसाद मुत्ति मुभग मुवामा । सादर जासु लहउ निन नामा ॥
तुम्हहि निवेदित भोजन करही । प्रभु प्रसाद पटु भूपन धरही ॥
मीम नवहि मुग गुरु द्विज देवी । प्रीति महित करि विनय विसेपी ॥
कर निन करहि गम पद पूजा । गम भरोम हृदयै नहि दूजा ॥
चरन गम तीरथ चलि जाही । गम वमहु निन्ह के मन माही ॥
मत्रगजु निन जरहि तुम्हारा । पूजहि तुम्हहि महित परिवार ॥
तरपन होम करहि विधि नाना । विप्र जेवाड देहि वहु दाना ॥
॥ तुम्ह न अधिक गुर्गहि जिअं जानी । मकल भायै मेर्वाहि मनमानी ॥

CHAUHARI 129

“The people whose nostrils receive in each place,
“With delight, the sweet odour, my lord, of your grace,
“Who eat food that faith first of all to you offers,
“And wear clothes and gems as received from your coffers;
“Who rev'rently bow seeing god, priest and teacher,
“And show humble love as their spirit and nature,
“Whose hands daily serve at the feet of their lord,
“And whose hearts in no other but you are assured,
“Those whose feet walk as pilgrims with you in your ways,
“Make their hearts your own dwelling throughout all their days.
“The people who make in your name ev'ry pray'r,
“Who with dear ones bring worship to you ev'rywhere,

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WITH
VALMIKI

“Who to you sacrifices and off’rings uplift,
“Who feed Brahmins and give to them many a gift,
“Who consider their master more even than you,
“And with honour and love render all service due,

दोहा १२५

सबु करि माँगहि एकु फलु गमचर्गन गति होउ ।
तिन्ह क मन मदिर वसहु मिय रघुनदन दोउ ॥

DOHA 125

“Whose one longing, when other hearts wholly are yours,
“Has abundantly, happily suited,
“With Sita and Lakshman dwell you in their heart,
“Tis a place wholly worthy and suited

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काम कोह मद मान न मोहा । लोभ न छोभ न गग न द्रोहा ॥
जिन्ह के कपट दभ नहि माया । तिन्ह क हृदयं वसहु रघुगया ॥
सब क प्रिय मब क हितकारी । दुख मुख मर्गम प्रममा गारी ॥
कहहि सत्य प्रिय वचन विचारी । जागन सोवत मन तुम्हारी ॥
तुम्हहि छाँडि गति दूसरि नाही । गम वसहु तिन्ह क मन माती ॥
जननी मम जानहि पर नारी । धनु पगव विष त बिष भारी ॥
जे हरणहि पर मरति देखी । दुखित होाहि पर विपति विसेपी ॥
जिन्हहि गम तुम प्रान पिआरे । तिन्ह क मन मुभ मदन तुम्हारे ॥

वान्मीकि के
आश्रम में

CHAUPAI 130

“The mind with no anger, lust, pride, foolish notions,
“No prejudice, enmity, greed, wild emotions,
“No arrogance, falsehood, illusive deceit,
“Such a mind, Raghurai, for your dwelling is meet
“Those who seek others’ good, hold their love and esteem,
“To whom praise and abuse, joy and pain alike seem,
“Who with thoughtfulness speak only truth and in love,
“In your care rest when sleeping, or when waking move,

“Who only in you see their way of salvation,
 “In these dear hearts make, Rama, your habitation.
 “Who look on another's wife as their own mother,
 “And count as rank poison the wealth of another,
 “Who when others prosper express sincere gladness,
 “And lovingly share their distresses and sadness.
 “To whom you are dearer than all else beside,
 “In their hearts as your sacred shrine, Rama, abide.

दोहा १२६

स्वामि सखा पितु मातु गुर जिन्ह के सब तुम्ह तात ।
 मन मंदिर तिन्ह के बसहु सीय महित दोउ भात ॥

DOHA 126

“Those to whom, my dear son, you are father and mother,
 “Their master, their teacher, their friend,
 “With your brother and Sita abide in their hearts
 “As your sanctu'ry, world without end.

चौपाई १३१

अवगुन तजि सब के गुन गहही । विप्र धेनु हित संकट महही ॥
 नीति निपुन जिन्ह कइ जग लीका । घर तुम्हार निन्ह कर मनु नीका ॥
 गुन तुम्हार ममुझइ निज दोमा । जेहि सब भाँति तुम्हार भरोमा ॥
 राम भगत प्रिय लागहिं जेही । तेहि उर बसहु महित बैदेही ॥
 जानि पाँति धनु धरमु बड़ाई । प्रिय परिवार सदन सुखदाई ॥
 सब तजि तुम्हहि रहइ लउ लाई । तेहि के हृदयें रहतु रघुराई ॥
 मरगु नरकु अपवरगु समाना । जहें तहें देव धरें धनु वाना ॥
 करम वचन मन गउर चेरा । राम करहु तेहि के उर डेरा ॥

CHAUPAI 131

“Who shun others' faults and their virtues acknowledge,
 “Who suffer for cows and the priest's divine college,
 “Who earnest support to the right always give,
 “Hearts of such men are places where you may well live.
 “Who their failings know well and your goodness attest,
 “Upon you in all matters with confidence rest,

"And devotion to Rama count dearer than life,
"In their hearts you may live with Vaidehi your wife
"Who position, society, prestige and wealth,
"Even duty, dear family, household and health,
"In devotion to you all these things will forsake,
"In the hearts of all such faithful ones your home make
"Who for heaven, or hell, or release do not care,
"Since you, bow and shaft-bearer, they see ev'rywhere,
"Who to you are devoted in deed, word and thought,
"In their loving hearts, Rama, your home may be sought

दोहा १२७

जाहि न चाहिय कवहु कछु तुम्ह सन सहज मनहु ।
वसहु निरन्तर तासु मन सो रातर निज गहु ॥

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DOHA 127

"Those who ev'rywhere always, will ask nothing more,
"But sincere love for you lord alone,
"In such hearts thro' eternity make your abode,
" "Tis a place you may claim as your own "

चित्रकूट-
निवास

चौपाई १३२

येहि विधि मुनिवर भवन देवाए । बचन मप्रेम राम मन भाए ॥
कह मुनि सुनहु भानुकुलनायक । आम्रमु कहो समय सुखदायक ॥
चित्रकूट गिरि करहु निवासू । तहें तुम्हार सब भौति सुपासू ॥
सैलु सुहावन कानन चारू । करि केहरि मृग बिहग बिहारू ॥
नदी पुनीत पुरान बखानी । अन्तिप्रिया निज तप बल आनी ॥
सुरसरि धार नाउं मदाकिनि । जो सब पातक पोतक डाकिनि ॥
अत्रि आदि मुनिवर बहु बसही । करहि जोग जप तप तन कसही ॥
चलहु सफल स्थम सब कर करहू । राम देहु गौरव गिरिबरहू ॥

CHAUPAI 132

In this manner the saint many places revealed,
And to Rama his loving words greatly appealed

Then he said once again, "Listen now, while I tell
 "Of a fair quiet spot that will suit you right well.
 "Go and take up your dwelling on Chitrakut hill,⁴
 "Such a place all your needs can conveniently fill;
 "In those fine hills and forests you'll find all you want,
 "Birds and beasts of all kinds make it their quiet haunt;
 "A river, whose fame is by scripture related,
 "Which Atri's wife by austere powers created,
 "Mandakini, flows to the Ganges, and sin
 "Can destroy like a malicious man-eating djinn.
 "Saint Atri and others live there, who their bodies
 "Subdue by severe penance, pray'rs and deep studies.
 "Go Rama and make all their efforts succeed;
 "On that hill bestow glory that's glory indeed.

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दोहा १२८

चित्रकूट महिमा अमिन कही महामुनि गाट ।
 आइ नहाए मर्गित वर मिय समेत दोउ भाइ ॥

DCHA 128

When Valmiki had told of the hill Chitrakut's
 Fame and glory, unbounded, unscathed,
 The two brothers and Sita went there, and at once
 In the pure near-by river they bathed.

चौपाई १३३

रघुवर कहेउ लखन भल धाटू । करहु कनहुँ अब ठाहर ठाटू ॥
 लखन दीख पय उतर कगग । चहुँ दिमि फिरेउ धनुण जिमि नारा ॥
 नदी पनच सर सम दम दाना । भक्ल कलुप कलि साउज नाना ॥
 चित्रकूट जनु अचलु अहेरी । चुकड न धान मार मुठभेरी ॥
 अम कहि लखन ठाउ देखरावा । थलु बिलोकि रघुवर सुखु पावा ॥
 रमेउ राम मन देवन्ह जाना । चले महित सुरपति परधाना ॥

⁴ Growse has a long note on the geography and condition of the place.

कोल किरात वेष मव आए । रचे पग्न तृन मदन सुहाए ॥
बरनि न जाइ मंजु दुड माला । एक ललित लघु एक विमाला ॥

CHAUPAI 133

Rama said, "This place, Lakshman, seems good ev'ry way;
"Now please look for a spot where these years we may stay."

A spur Lakshman saw, by the northern bank bounded,—
"Bow-like on three sides by a ravine surrounded;
"Its shafts gifts and tem'prance, the river its string,
"And its target all ills that this vile age may bring;
"The huntsman the hill Chitrakut firm and constant,
"His aim never misses, but kills in an instant."

The place Lakshman showed them, as thus he reported,

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And seeing the spot his plan Rama supported.

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The gods, knowing Rama this home had approved,
To the spot, led by Indra, all eagerly moved;

As the wild simple jungle folk came they disguised;
Two neat grass and leaf dwellings they quickly devised;

The great charm of these cottages cannot be told,
One was small, one was large Sita-Rama to hold.

चित्रकूट-
निवास

दोहा १२९

लखन जानकी सहित प्रभु राजत रुचिर निकेत ।
सोह मदनु मुनि वेष जनु रति रितुराज समेत ॥

DOHA 129

There Rama, by Lakshman and Sita attended,
Lived royally in huts of grass;
As tho' here must the Love-god with Beauty and Spring-time
His days in a hermit's garb pass.

चौपाई १३४

अमर नाग किन्नर दिसिपाला । चित्रकूट आए तेहि काला ॥
राम प्रनामु कीन्ह सब काहू । मुदित देव लहि लोचन लाहू ॥
बरषि सुमन कह देव समाजू । नाथ सनाथ भए हम आजू ॥

करि विनती दुखु दुसह सुनाए । हरपित निज निज सदन सिधाए ॥
 चित्रकूट रघुनंदनु छाए । समाचार सुनि सुनि मुनि आए ॥
 आवत देखि मुदित मुनिवृदा । कीन्ह दंडवत रघुकल चंदा ॥
 मुनि रघुबरहिं लाइ उर लेहीं । सुफल होन हित आसिष देहीं ॥
 सिय सौमित्रि राम छबि देखहिं । साधन सकल सफल करि लेखहि ॥

CHAUPAI 134

Gods and seraphs, the guardians of place and of time,
 In those days came to Chitrakut, hill most sublime;
 In deep rev'rence for Rama, heads bowed and heads raised."
 They rejoiced at the vision as on him they gazed;

They all said, as upon him bright flowers they poured,
 "At long last we have found again our gracious lord."

Their distresses they told him and asked for his aid;
 Home returning, each one highest praise to him paid.
 All the hermits and saintly ones came at the news

That in Chitrakut Rama now lived a recluse;
 With due honour the light of Raghu's royal race
 Greeted all of the saints as they came to the place;
 Ev'ry saint in his love to his breast Rama clasped,
 And, in blessing him, life's richest fruitfulness grasped;
 This wonder at heart each saint saw and recorded,
 And knew all his hopes and pray'rs amply rewarded.

दोहा १३०

जथाजोग सनमानि प्रभु विदा किए मुनिवृद ।
 कर्गहि जोग जप जाग तप निज आनन्द सुल्लद ॥

DOHA 130

The Lord paid due honours to each saintly group,
 And then gave them his leave to depart;
 They returned to their cells, to perform sacrifices
 And rigours and pray'rs with new heart.

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LIVING ON
HILL CHITRA-
KUTA



चौपाई १३५

ये ह सुधि कोल किगतन्ह पाई । हरवे जनु नव निधि घर आई ॥
कंद मूल फल भरि भरि दोना । चले रंक जनु लूटन सोना ॥
तिन्ह मड़ जिन्ह देवे दोउ भ्राना । अपर तिन्हहि पूँछाहि मग जाना ॥
कहत सुनत रघुवीर निकाई । आइ मवन्हि देवे रघुगई ॥
करहि जोहारु भेट धरि आगे । प्रभुहि बिलोकहि अति अनुरागे ॥
चित्र लिखे जनु जहं तहं ठाढ़े । पुलक मरीर नयन जल वाढ़े ॥
राम सनेह मगन मव जाने । कहि प्रिय वचन सकल सनमाने ॥
प्रभुहि जोहारि वहोरि वहोरी । वचन विनीत कहहि कर जोरी ॥

CHAUPAI 135

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When the forest folk, Kols and Kirats, got the word,
They rejoiced as when of coming wealth one has heard;

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Quickly making leaf-platters sweet fresh fruit to hold,
They came rushing like beggars who scramble for gold;

Some who had seen and told of the brothers before,
Now by others were asked, as they hurried, for more.

Of Raghbir's beauty thus teller and hearer,
In happy hope, to the blest vision came nearer;
They saw him at last, bowed with eager delight,
And presented their gifts, gladdened now by the sight;

Where they were, like drawn pictures, transfixed they all stood,
Bodies thrilled and eyes filled with a happy tear flood.

Rama, knowing with love they were gripped and o'erwhelmed,
Their emotions with courteous loving words calmed.

As they bowed there before him again and again,
In these humble words raised they their joyous refrain:

दोहा १३१

अब हम नाथ सनाथ सब भए देखि प्रभु पाय ।
भाग हमारे आगमनु राउर कोसलराय ॥

चित्रकूट-
निवास

DOHA 131

"We know, since your vision to us has been given,
 "We have our own good lord and master;
 "Your coming, Kosala's lord, now will assure us
 "All good and avert all disaster.

चौपाई १३६

धन्य भूमि वन पथ पहार । जहं जहं नाथ पर्तु तुम्ह धार ॥
 धन्य बिहग मृग कानन चागे । सफल जनम भए तुम्हहि निहारी ॥
 हम सब धन्य सहित परिवार । दीख दग्धु भरि नयन तुम्हारा ॥
 कीन्ह वासु भल ठाउं बिचारी । इहाँ सकल गिरु गहव सुखारी ॥
 हम सब भाँति करव सेवकार । करि केहरि अहि बाध वर्गार ॥
 वन बेहड गिरि कदर खोहा । सब हमार प्रभु पग पग जोहा ॥
 जहं तहं तुम्हहि अहेर खेलाउव । मर निरझर भल ठाउं देखाउव ॥
 हम सेवक परिवार ममेता । नाथ न मकुचब्र आयेसु देता ॥

CHAUPAI 136

LIVING ON
HILL CHITRA-
KUTA

"Blessed forests, fields, hills and roads where you have placed"
 "Your divine feet and where your dear foot-prints are traced;
 "Thrice blessed those birds, beasts and all jungle creatures,
 "Whose birth bears full fruit as they gaze on your features;
 "And we with our fam'lies are blest above all;
 "We your vision have gained, at your feet we may fall!
 "You chose this fair spot as your home with good reason;
 "You'll live here in comfort in every season;
 "From elephants, tigers and snakes we'll preserve you;
 "Whatever you need, we will willingly serve you.
 "Each forest and cavern, each hill and ravine,
 "Is well-known to us, lord, ev'ry foot have we seen;
 "When you wish it, for hunting good plans we will make,
 "And will show you each water-fall, streamlet and lake;
 "With our fam'lies we'll serve you—our happiest task;
 "Never hesitate help to command, sir, or ask."

दोहा १३२

बेद वचन मुनि मन अगम ते प्रभु करना ऐन ।
वचन किगतन्ह के मुनत जिमि पितु वालक वैन ॥

DOHA 132

He whose ways neither scriptures nor sages can fathom,
Of infinite mercy and mild,
To the words of the forest folk listened intent,
As a father gives ear to his child

चौपाई १३७

गमहि केवल प्रेमु पियाग । जानि लेउ जो जाननिहाग ॥
राम मकल वनन्ह तव नोये । कहि मृदु वचन प्रेम परियोये ॥ ६१२
विदा किए मिर नाड मिथाए । प्रभु गुन कहन मुनत घर आए ॥
एहि विधि मिय ममेन दोउ भार्ड । वर्माहि विपिन मुर मुनि मुखदार्ड ॥
जव ते आड रहे रघुनायकु । तव ते भाउ यनु मगलदायकु ॥
फूलहि फलहि विट्य विधि नाना । मजु बलित वर बेलि विनाना ॥
सुरनर मर्ग्गि मुभायं मुहाए । मनहुं विवुध वन परिहरि आए ॥
गुज मजुकर मधुकर मनी । त्रिविध वयारि वहड मुख देनी ॥

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चित्रकूट-
निवास

CHAUPAI 137

To Lord Rama there's nothing but love that is dear,
Know and heed this, all you who are willing to hear
The forest folk Rama with love fed and nourished;
By his words their own love grew stronger and flourished.
Then as he dismissed them they rev'rently bowed.
And returning they all sang his praises aloud
As the brothers with Sita thus in the woods dwelt,
Great the joy that the sages and deities felt;
And the jungle itself, since Lord Rama came there,
On all hands was increasingly pleasant and fair,
On trees of all kinds one could see fruits and flowers,
And canopied creepers o'er-hung shady bowers;

By nature all things heav'nly grace seemed to show,
As tho' heav'n they had left for earth's gardens below;
O'er the flowers buzzed beautiful bees in great swarms;
Fragrant breezes blew soft with their comforting charms.

दोहा १३३

नीलकंठ कलकंठ सुक चातक चक्क चकोर ।
भौंति भौंति बोलहि बिहंग न्रवन सुखद चित चोर ॥

DOHA 133

Birds of beauty and song—parrot, cuckoo, blue-jay,
Peacock, *bulbul*, quail, partridge and pheasant,
Flashed colours and ravished the heart with their songs,
To the eye and the ear always pleasant.

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चौपाई १३८

करि केहरि कपि कोल कुरगा । विगत वैर बिचर्गहि सब सगा ॥
फिरत अहेर गम छबि देवी । होहि मुदित मृग बृन्द बिसेपी ॥
बिबुध बिपिन जहैं लगि जग माही । देवि गम वनु सकल मिहाही ॥
सुरसरि सरसइ दिनकरकन्या । मेकलमुता गोदावरि धन्या ॥
सब सर मिधु नदी नद नाना । मदाकिनि कर करहि वगाना ॥
उदय अम्न गिरि अरु कैलासू । मदर मेन सकल मुरवामू ॥
सैल हिमाचल आदिक जेते । चित्रकूट जमु गावहि तेते ॥
बिधि मुदित मन सुखु न समाई । सम बिनु बिपुल बडाई पाई ॥

CHAUPAI 138

Here the elephant, lion, boar, monkey and deer
Lived as one, and all enmity lost with all fear;
When Rama pursued them, deer herds unaffrighted
Were held by his charms and gazed on him delighted.
Seeing Rama's fair forest, the gardens on earth
Of the gods coveted its rare beauty and worth;
Rivers—Ganga, Yam'na, Sarasvati sublime,
Narmada, Godav'ri, those in every clime,



Ev'ry ocean and sea, ev'ry lake, ev'ry stream
Sang the praise of Mandakini fair and supreme;
Ev'ry mountain and hill, both of east and of west,
Mandar, Meu, Kailas, Himalaya 'nd the rest,
In whatever place found and whatever its name,
Of the hill Chitrakut sang the glory and fame;
Greatest joy filled the heart of the whole Vindhya range,
It had gained such esteem without effort or change.

दोहा १३८

चित्रकूट के विहँग मृग बेलि विटप तृन जानि ।
पुन्यपुज सब धन्य अम कहाहि देव दिन गनि ॥

DOHA 134

Said the gods day and night, "Here on Chitrakut hill
"Highest favours and merits combine,
"Ev'ry bird, ev'ry animal richly to bless,
"Ev'ry plant, ev'ry tree, ev'ry vine."

चौपाई १३९

नयनवन रघुबर्गहि विलोकी । पाड जनमु फल होहि बिसोकी ॥
परमि चरन रज अचर मुखारी । भाग परम पद के अधिकारी ॥
सो बनु मैलु मुभायैं सुहावन । मगलमय अनि पावन पावन ॥
महिमा कहिअ कवन विधि तासू । मुखमागर जहं कीन्ह निवासू ॥
पय पयोधि तजि अवध विहार्ड । जहं मिय लखनु गमु ग्हे आई ॥
कहि न सकाहि मुपमा जमि कानन । जौ मत महम होहि महसानन ॥
सो मै बरनि कही विधि केही । डावर कमठ कि मदर लेही ॥
मेवहि लखनु करम मन वानी । जाइ न सीलु मनेहु वस्वानी ॥

CHAUPAI 139

All the creatures with eyes, Rama looking upon,
Found their birth had borne fruit and all sorrow was gone;
Things inanimate, touched by the dust of his feet,
Gained a heavenly heritage, blessing complete;

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चित्रकूट-
निवास

The hills, rocks and forests were all happy-hearted,
Since to them such holiness now was imparted.

How tell of the glory in places abiding,
Where Rama, the ocean of joy, was residing;
Where Vishnu, with Sita and Lakshman, had taken
As Rama abode, milky ocean forsaken?

The pleasure that here to the jungle belonged,
Bard divine could not tell, tho' he be thousand-tongued,
Then how can I tell it, poor I, meanly-gifted?
Can high mountains by a pond tortoise be lifted?
All service that Lakshman as brother could render
Was given, with courtesy loving and tender.

दोहा १३५

छिनु छिनु लभि सिय गम पद जानि आपु पर नेहु ।
करत न सपनेहुं लम्बनु चिनु बधु मानु पिनु गेहु ॥

DOHA 135

With thoughts upon Rama and Sita each moment,
And knowing their love too was strong,
Not once, even in dreams, for his friends, home and parents
Did Lakshman regretfully long.

चौपाई १६०

गम मग भिय गहनि सुखारी । पुर पर्गिन गृह सुर्गति विमारी ॥
छिनु छिनु पिय बिधु बदनु निहारी । प्रमुदित मनहुं चकोरकुमारी ॥
नाह नेहु निन बहन बिलेकी । हरपित रहनि दिवस जिमि कोकी ॥
भिय मनु गम चरन अनुगगा । अवध सहस्र सम बन प्रिय लागा ॥
पर्गनकुटी प्रिय प्रियतम संगा । प्रिय परिवार कुरग बिहंगा ॥
मामु ममुर सम मुनिनिअ मुनिवर । अमन् अमिअ सम कंद मूल फर ॥
नाथ माथ सौर्थरी सुहाई । मयन सयन सय सम सुखदाई ॥
लोकप होहि विलोकत जामू । तेहि कि मोहि सक बिषय बिलामू ॥

CHAUPAI 140

With Rama there Sita was happily living,
No thought to home, city or family giving;
Each moment, beholding her lord's countenance,
She rejoiced like a moon-pheasant held in a trance;
Ev'ry day, as she saw Rama's love had increased,
Like the cuckoo in day-time her joy never ceased;
The woods, as her heart's love at Rama's feet rested,
With pleasures of countless Avadhs were invested;
With Rama, the grass hut was love's very station,
Each beast and each bird a beloved relation;
Dear as her own parents the saints with their wives;
With her Rama grass mats much more restfulness gave,
Than the Love-god's own couches in thousands could have.
Could the one on whom gazing mere men become kings,
Be ensnared by the pleasures of sensuous things?

६१७

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दोहा १३६

चित्रकृ-
निवास

मुमिग्न गमहि नजहि जन तून मम विषय विलासु ।
रामप्रिया जग जननि मिय कछु न आचरजु तासु ॥

DOHA 136

If, Lord Rama recalling, all sensuous pleasures
Are like blades of grass, a mere trifle,
No wonder that in the World-mother, his Sita,
His love all such longings should stifle!

चौपाई १४१

सीय लखनु जेहि विधि सुखु लहही । सोइ रघुनाथु कर्गहि सोइ कहही ॥
कहहिं पुरातन कथा कहानी । सुनहि लखनु सिय अति मुखु मानी ॥
जब जब राम अवध- सुधि कर्गही । तब तब वारि बिलोचन भरही ॥
सुमिरि मातु पितु पर्णिजन भाई । भरत सनेहु सील सेवकाई ॥
कृपामिधु प्रभु होहिं दुखारी । धीरज् धरहि कुममउ बिचारी ॥

लखि सिय लखनु बिकल होइ जाही । जिमि पुरुपहि अगुसर परछाहीं ॥ ६
 प्रिया बंधु गति लखि रघुनंदनु । धीर कृपाल भगत उर चंदनु ॥
 लगे कहन कछु कथा पुनीता । सुनि सुखु लहहि लखनु अरु सीता ॥

CHAUPAI 141

The things that to Lakshman and Sita would ever
 Give happiness, Rama would say and endeavour;
 The stories and legends of old times he told them;
 When list'ning, a deep quiet joy would enfold them.
 Sometimes in his heart thoughts of Avadh would rise;
 At such times tears of longing and love filled his eyes;
 Recalling his parents, his brothers and neighbours,
 Recalling all Bharat's sincere, loving labours,
 The kindly one's heart seemed to sorrow appointed,
 But faced all with courage, since times were disjointed.
 Both Lakshman and Sita, as Rama they watched,
 Were pained with him, as shadow and man are attached;
 Then the kindly and patient one, seeing the grief
 Of his dear ones—he who gives to true hearts relief,
 Stories sacred and old would begin to recount,
 From which flowed for his hearers a comforting fount.

दोहा १३७

गमु लखन सीता सहित सोहत परन निकेन ।
 जिमि वामव वम अमग्पुर मची जयत ममेन ॥

DOHA 137

There with Lakshman and Sita in those grassy huts
 Rāma lived in this simple re-plendence,
 Like Indra in heaven with Jayant and Sachi,
 His son and his wife, as attendants.

चौपाई १६२

जोगवहिं प्रभु मिय लखनहि कैसें । पलक बिलोचन गोलक जैसें ॥
 सेवहिं लखनु सीय रघुबीरहि । जिमि अबिबेकी पुरुष मरीरहि ॥



येहि विधि प्रभु बन बर्महि सुखारी । वग मृग सुर नापम हितकारी ॥
कहेऽ राम बन गवनु सुहावा । सुनहु सुमत्र अवध जिमि आवा ॥
किरेत निपादु प्रभुहि पहुचाई । सचिव सहित रथ देवेमि आई ॥
मत्री विकल विलोकि निपादु । कहि न जाड जम भाउ विपादु ॥
राम राम मिय लखनु पुकारी । परेत धगनि तल व्याकुल भारी ॥
देखि दखिन दिमि हय हितिनाही । जनु विनु पर्व विहग अकुलाही ॥

CHAUPAI 142

O'er his brother and wife the Lord kept watch and ward,
As the eyelid the eye and its pupil must guard

Lakshman faithfully Sita and Rama there served,
As by worldly men well are their bodies preserved

६१९

He who brings to dumb creatures, to gods and saints, good,
Thus in comfort and peace passed his days in the wood,

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Rama's coming and life in the woods has been told,
How Sumant came to Avadh I now will unfold

Leaving Rama the boatmen when on their way back
Saw Sumant and his chariot there in the track,

सुमत्र का
अयोध्या
लौटना

The great grief of the minister thus seen and heard
Cannot fitly be told, 'tis beyond pen and word,

"O Rama, O Sita, O Lakshman,"—thus calling,
He lay on the ground in his anguish appalling

The horses t'wards Rama's road looked as they neighed,
Like a bird robbed of wings they were wholly dismayed,

दोहा १३८

नहि तृनु चरहि न पियहि जलु मोर्चहि लोचन वारि ।
व्याकुल भाउ निपाद सब रघुवर वाजि निहारि ॥ ४

DOHA 138

They were eating no grass, they were drinking no water,
Their eyes were all flooded with tears,
Seeing Rama's own horses in this state, the boatmen
Were seized with fresh sorrows and fears

चौपाई १४३

धरि धीरजु तव कहइ निपादू । अब सुमंत्र परिहर्णहु विपादू ॥
 तुम्ह पंडित परमारथ ज्ञाना । धरहु धीर लग्नि विमुख विधाना ॥
 विविध कथा कहि कहि मृदु वानी । रथ वैठारेउ वरवस आनी ॥
 मोक निधिल रथु सकै न हाँकी । रघुवर विरह पीर उर वाँकी ॥
 चर्कफगाहि मग चलहि न घोरे । वन मृग मनहुं आनि रथ जोरे ॥
 अढुकि परहि फिरि हेरहि पीछे । गम बियोग बिकल दुख तीछे ॥
 जो कह गमु लखनु बैदेही । हिकरि हिकरि हित हेरहि तेही ॥
 बाजि विरह गति कहि किमि जाती । बिनु मनि फनिक विकल जेहि भाँती ॥

CHAUPAI 143

Then their leader said patiently, seeing him torn
 By such grief, "Come, Sumant, play the man; do not mourn;
 "You are learned and well know life's highest ideal;
 "Give your courage a chance, tho' God's anger you feel."
 He told stories to show how such things should be faced,
 Then Sumant in his chariot once more he placed.
 But helpless with grieving, Sumant could not drive it,
 His heart ached with Rama's loss; could he survive it?
 The horses reared up, plunged and would not be driven,
 Like wild beasts to harness just then newly given;
 They'd go a few steps, stop and turn back again,
 As tho' suff'ring, with Rama away, sharpest pain;
 When Rama's or Sita's name anyone uttered,
 T'wards him as they neighed their eyes turned and ears fluttered;
 The pain of those horses was past all belief,
 As with head jewel lost a snake knows no relief.

दोहा १३९

भएउ निपादु विषादवस देवत सचिव तुरंग ।
 वोलि मुसेवक चारि नव दिए मारथी संग ॥

DOHA 139

The head boatman, poor Guha, himself was distressed
At the state of the minister's horses;
He chose from his followers four trusty men,
Sent to lead the beasts home in their courses

चौपाई १४

गुह सागथिहि फिरेउ पहुँचाई । विरहु विपादु वर्गनि नहि जाई ॥
चले अवध लेड रथहि निपादा । होहि छनहि छन मगन विपादा ॥
सोच सुमत्र विकल दुख दीना । धिग जीवन रघुवीर विहीना ॥
रहिहि न अतहु अधमु सरीर । जमु न लहेउ विलग्न रघुवीर ॥
भाग अजम अध भाजन प्राना । कवन हेतु नहि करन पयाना ॥
अहह मद मनु अवमर चूका । अजहु न हृदर्य होत दुड टूका ॥
मीजि हाथ सिर धुनि पछिनाई । मनहुँ कृपन धन गमि गवोई ॥
विरिद वांधि बर बीर कहाई । चलेउ समर जनु मुभट पराई ॥

६२१

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CHAUPAI 144

The chariot and minister having despatched,
Guha's grief with the grief of the rest could be matched,
As the boatmen to Avadh the chariot returned,
At each step and each moment they too deeply mourned.

सुमत्र का
अयोध्या
लौटना

Of these mourners, the state of Sumant seemed the worst;
All the way he cried, "Rama is gone, life is curst;
"At the last this vile body will die and be taken,
"All glory die too if by Rama forsaken;
"My life must be bound by some infamous crime!
"Oh, why does it not come to an end at this time?
"Alas! Foolish my heart in its vain ignorance,
"That it breaks not in two, tho' it now has the chance!"
His hands wringing, head beating, his grief he outpoured,
Like a miser when suddenly robbed of his hoard;
Like a warrior bold and renowned, who can wield
Mighty weapons, but now has to run from the field;

दोहा १४०

बिप्र बिबेकी बेद बिद संमत साधु सुजाति ।
जिमि धोखें मदपान कर सचिव सोच तेहि भाँति ॥

DOHA 140

Like a Brahman priest, holy, high-born and discerning,
Well-read in the full Vedic course,
Who has drunk by mistake drunkard's liquor and now
Shows regret, such was Sumant's remorse;

चौपाई १४५

जिमि कुलीन तिय साधु सयानी । पतिदेवता करम मन वानी ॥
रहै करम बस परिहरि नाहू । मचिव हृदयं तिमि दाखन दाहू ॥
लोचन सजल डीठि भड थोरी । सुनइ न म्रवन विकल मनि भोरी ॥
सूखहिं अधर लागि मुँह लाटी । जिउ न जाइ उर अवध कपाटी ॥
विबरन भाण्ड न जाइ निहारी । मारेमि मनहुं पिना महतारी ॥
हानि गलानि बिपुल मन व्यापी । जमपुर पथ सोच जिमि पत्ती ॥
बनन न आव हृदयं पछिताई । अवध काह मै देखव जाई ॥
राम रहित रथ देखहि जोई । सकुचिहि मोहि विलोकत सोई ॥

CHAUPAI 145

Like ladies highborn, who for virtue are noted,
In thought, word and deed to their husbands devoted,
But now forced to leave them with weeping and wailing—
Such grief o'er the minister's heart was prevailing.

Sight dim, as his eyes with his tears were suffused;
Deafened ears, and a mind all distraught and confused;
And thro' lips dry and colourless came panting breath;
This one thought, "He will come back in time," held off death.

As distressing the awful pale sight that there filled
Watchers' vision, as one who his parents has killed;
In his mind his regretful remorse rang death's knell,
Like a sinner's thoughts knowing he's making for hell;

६२२

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RETURN OF
SUMANT TO
AVADH

In silence he journeyed and sadly reflected,
"How can I face Avadh where now I'm expected?
"If one sees this chariot and Rama not in it,
"He'll shame me with questioning looks from that minute.

दोहा १४१

धाइ पूँछिहाहि मोहि जब विकल नगर नर नाहि ।
उतरु देव मै सबहि तब हृदयं बज्रु बैठाहि ॥

DOHA 141

"When the people of Avadh distressed, seeing me
"Here alone, with their questions come running,
"I must harden my heart and make truthful replies,
"For the truth there is no chance of shunning.

६२३

चौपाई १४६

पूँछिहाहि दीन दुखिन सब माना । कहव काह मै तिन्हहि विधाना ॥
पूँछिहि जबहि लखन महतारी । कहिहउँ कवन सदेम सुखानी ॥
गम जननि जंब आइहि धाई । सुमिरि वच्छु जिमि धेनु लवाई ॥
पूछन उतरु देव मै तेही । गे बन राम लपण बैदेही ॥
जोइ पूँछिहि तेहि ऊन देवा । जाड अवध अब यह सुख लेवा ॥
पूँछिहि जबहि राउ दुख दीना । जिवनु जामु रघुनाथ अधीना ॥
देहउँ उतरु कौनु मुँहु लाई । आएउँ कुमल कुँअर पहुँचाई ॥
सुनत लखन सिय राम मंदेसू । तृन जिमि तनु परिहरिहि नरेमू ॥

CHAUPAI 146

"O God, when the queens in distressful dismay,
"Of the three exiles question me, what can I say?
"If of Lakshman his mother should ask, seeking ease,
"What good news can I give her to comfort and please?
"When Kausalya comes running on Rama's behalf,
"Thinking of him in love as a cow of her calf,
"Can I say, when she asks how and where is her son,
"To the woods Rama, Sita and Lakshman have gone?

मुमत्र का
अयोध्या
लौटना



"When one asks of them, that's the reply I must give!
 "Such the happy life I now in Avadh must live!
 "When the king questions me, he whose life is bound up
 "In his son, and I see him drink grief's bitter cup.
 "Can I say without shame, as I look in his face,
 "In the woods I've left them and returned to this place?"
 "If he hears of his children this news, as he must,
 "He'll depart from this body as mere straw and dust.

दोहा १४२

हृदउ न विदरेउ पंक जिमि विछुरत प्रीतमु नीरु ।
 जानत हौं मोहि दीन्ह विधि यहु जातना मरीरु ॥

DOHA 142

624

"When the water goes, clay dries and cracks; since my heart,
 "Rama gone, did not burst on the spot,
 "It would seem that a pain-bearing, undying body
 "God gave to me here as my lot."

चौपाई १४७

येहि विधि करत पंथ पछितावा । तमसा तीरु तुरत रथु आवा ॥
 विदा किए करि बिनय निषादा । फिरे पाय परि विकल विषादा ॥
 पैठन नगर सचिव मकुचाई । जनु मारेमि गुर बाँभन गाई ॥
 बैठि विटप तर दिवसु गँवावा । साँझ समय तव अवसरु पावा ॥
 अवध प्रवेसु कीन्ह अंधियारें । पैठ भवन रथु राखि दुआरें ॥
 जिन्ह जिन्ह समाचार सुनि पाए । भूप द्वार रथु दंखन आए ॥
 रथु पहिचानि विकल लखि धोरे । गरहिं गात जिमि आनप ओरे ॥
 नगर नारि नर व्याकुल कैसे । निघटन नीर मीनगन जैसे ॥

CHAUPAI 147

On he went, his heart echoing this mournful tune,
 And arrived at the Tamasa's banks very soon;
 Here with thanks to their homes he his boatmen-guides sent,
 Who with rev'rent farewell, but distressed, homeward went.

As he came near the city, deep shame his heart filled,
As tho' Brahmans, or teachers, or cows he had killed;
Sitting under a tree, the full day he there passed;
Opportunity called him when night fell at last;
So he entered the city when darkness could hide,
And went into the palace, the chariot outside.
Some folks, getting the news that a chariot had come,
Flocked to see at the door of their king's royal home;
Seeing horses distressed, chariot too recognising,
They shrank and grew faint as does hail at sun-rising;
The citizens gathered were like fish dismayed,
When the water dries up in the pond where they played.

६२५

दोहा १४३

625

सचिव आगमनु सुनत सबु बिकल भएउ रनिवासु ।
भवन भयंकर लाग तेहि मानहुँ प्रेत निवासु ॥

DOHA 143

The queens heard that Sumant had returned, but alone;
At the news they were all agitated;
The palace seemed to them a terrible place,
Like a chamber of ghosts and ill-fated.

सुमंत्र का
अयोध्या
लौटना

चौपाई १४८

अति आरति सब पूँछहि रानी । उतरु न आव बिकल भइ बानी ॥
सुनइ न स्वन नयन नहि सूझा । कहहु कहाँ नृपु तेहि तेहि बूझा ॥
दासिन्ह दीख सचिव बिकलाई । कौसल्या गृह गई लवाई ॥
जाइ सुमंत्र दीख कस राजा । अमिअ रहित जनु चंदु बिराजा ॥
आसन सयन बिभूषन हीना । परेउ भूमि तल निपट मलीना ॥
लेइ उसास सोच येहि भाँती । सुरपुर तें जनु खँसेउ जजाती ॥
लेत सोच भरि छिनु छिनु छाती । जनु जरि पंख परेउ संपाती ॥
को कहि सकै भूप बिकलाई । रघुबर विरह अधिक अधिकाई ॥
राम राम कह राम सनेही । पुनि कह राम लखन बैदेही ॥

CHAUPAI 148

The queens, putting questions, were all deeply pained;
But his voice would not come and no answer they gained;

Wholly deaf were his ears and his eyes wholly blind;
Only one thing he said—"Where shall I the king find?"

The maids saw his grief, as his senses forsook him,
And quickly to Kausalya's chambers they took him.

The minister saw there the king in such state,
As the dull faded moon when its glories abate;

He had shunned food and sleep, not a jewel was found,
But, unspeakably wretched, he lay on the ground;

As he lay, from him sounded continual sighs,
Like Yayati who fell from his throne in the skies;⁴

Ev'ry moment he groaned from intol'able things,
Like the sun-seeking eagle that fell with burnt wings.

None can tell the king's suff'ring; the pain never ceased,
But each moment, with Rama away, it increased;

"Rama! Rama! Dear Rama!" he constantly cried,
Sometimes Lakshman's and Sita's names calling beside.

दोहा १४८

देखि सचिवं जय जीव कहि कीन्हेउ दड प्रनामु ।

सुनत उठेउ ब्याकुल नृपति कहु सुमंत्र कहै गमु ॥

DOHA 144

Sumant gave to his master his greeting, "O king,
"Be victori'us!" as to him he bowed;
At his voice the king quickly sprang up, asked "Where's Rama?"
And worried anxiety showed.

चौपाई १४९

भूप सुमंत्रु लीन्ह उर लाई । बूडन कछु अधार जनु पाई ॥

महित सनेह निकट बैठारी । पूँछत गउ नयन भरि वारी ॥

⁴ Becoming boastful, he lost the merit that had gained him his place.



राम कुसल कहु सखा सनंही । कहं रघुनाथ लखनु बैदेही ॥
 आने फेरि कि बनहि मिधाए । सुनत सचिव लोचन जल छाए ॥
 सोक बिकल पुनि पूँछ नरेमू । कहु मिय राम लखनु सदेसू ॥
 राम रूप गुन सील सुभाऊ । सुमिरि सुमिरि उग सोचन गऊ ॥
 राज सुनाइ दीन्ह बनवासू । सुनि मन भएउ न हरप हरैमू ॥
 सो सुत बिछुर्गत गाए न प्राना । को पापी बड मोहि समाना ॥

CHAUPAI 149

To his bosom the king then his minister clasped,
 Like a drowning man who at his last hope has grasped;

Down beside him the minister sat as desired;
 Then the king, his eyes tear-filled, of Rama enquired:

“Where are Raghunath, Lakshman and Sita, my friend?

६२७

“How is Rama? The whole story tell to the end.

६२७

“Have they gone to the forest, or come back with you?”

At these words Sumant broke into weeping anew.

“What of Rama and Sita and Lakshman?” once more
 Asked the king, with the worry and pain shown before.

सुमन का
अयोध्या
लोटना

All the beauty and virtue and worth men could find
 In his Rama, the king with these thoughts called to mind:

“To the woods he was sent, tho' I promised the throne;

“As he heard, nor exulting nor sorrow was shown;

“I still live, tho' of such a son wholly bereft;

“In this world none my equal in evil are left.

दोहा १४५

सखा रामु सिय लखनु जहें तहों मोहि पहुँचाऊ ।

नाहि त चाहत चलन अब प्रान कहउं सति भाऊ ॥

DOHA 145

“To where Rama and Sita and Lakshman are living,

“I pray, take me quickly, my friend;

“If you do not, I tell you the truth, my own life

“Will come swiftly and soon to its end.”

चौपाई १५०

पुनि पुनि पूँछत मत्रिहि राऊ । प्रियनम सुअन सदेस सुनाऊ ॥
 करहि सखा सोइ बेगि उपाऊ । रामु लखनु सिय नयन देखाऊ ॥
 सचिउ धीर धरि कह मृदु वानी । महाराज तुम्ह पडित ज्ञानी ॥
 बीर सुधीर धुरधर देवा । साधु समाजु सदा तुम्ह सेवा ॥
 जनम मरन सब दुख सुख भोगा । हानि लाभु प्रिय मिलन बियोगा ॥
 काल कर्म बस होहि गोगाई । वरवस राति दिवस की नाई ॥
 सुख हरणहि जड दुख बिलवाही । दोउ सम धीर धर्गह मन माही ॥
 धीरजु धरहु बिबेक विचारी । छाडिअ सोचु मकलु हितकारी ॥

CHAUPAI 150

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६२८

RETURN OF
SUMANT TO
AVADH

More than once on the minister thus the king pressed
 "Give me news of my sons," was his loving request,
 "Quickly think up some plan, friend, and show it to me,
 "By which I Rama, Lakshman and Sita may see"

Then the Minister patiently, meekly replied
 "My good lord, in you wisdom and learning reside,
 "You are patient and brave, god-like burdens you bear,
 "In the gath'rings of saints you give always and share
 "Birth and death, all the sorrows and joys that we know,
 "Loss and gain, friends who come and who go here below,
 "To time and to fate, my lord, all are subjected,
 "As night follows day they must all be expected,
 "One happy in ease, sad in suff'ring's a fool,
 "But the wise is in all calm, courageous and cool,
 "From wisdom and thoughtfulness fresh courage borrow,
 "For good all look to you, so give up your sorrow

दोहा १६६

प्रथम वाम तमसा भाउ दूसर सुरमरि तीर ।
 न्हाड रहे जल पानु करि मिय समेत दोउ बीर ॥

DOHA 146

“Their first halt they made at the Tamasa, next
“On the sacred and fair Ganges’ bank;
“There the princes and Sita all bathed in the river,
“And of its pure waters they drank.

चौपाई १५१

केवट कीन्हि बहुत मेवकाई । मो जामिनि सिगगोर गंवाई ॥
होत प्रान वटछीर मँगावा । जटा मुकुट निज सीम वनावा ॥
गम मखा तव नाव मँगाई । प्रिया चढ़ाइ चढे ग्धुगाई ॥
लखन वान धनु धरे बनाई । आयु चढे प्रभु आयेमु पाई ॥
विकल विलोकि मोहि ग्धुबीग । बोले मधुर वचन धरि धीग ॥
तात प्रनामु तात सन कहेहू । वार वार पद पकज गहेहू ॥
करवि पाय परि विनय वहोरी । तात करिअ जनि चिना मोरी ॥
वन मग मंगल कुमल हमारे । कृपाँ अनुग्रह पुन्य तुम्हारे ॥

६२९

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CHAUPAI 151

“Great the service and honour the boatmen there paid,
“As near Srингавera village that night they stayed.
“In the morning they asked for some milk from the fig,
“And their hair fastened up in crowns matted and big.
“Rama then of his boatman friend asked for a boat,
“And with Sita embarking, they sat there afloat;
“Lakshman also, with arrows and bow in his hand,
“Entered into the boat at his brother’s command.
“Then on seeing me worried and sad, Raghubir
“In his voice kind and patient spoke words of good cheer,
““My good friend, pay for me at my dear father’s feet
“‘All respect, and upon me his blessing entreat;
““Then again at his feet offer for me this pray’r,
“‘Do not worry for me, sir, nor yield to despair;
““To us life in the forest much blessing will bring,
“‘And for you it means kind gracious merit, O king.

मुमत्र का
अयोध्या
लौटना

छन्द ६

तुम्हरे अनुग्रह तात कानन जात सब मुमु पाइहो ।
प्रतिपालि आयेस् कुसल देवन पाय पुनि फिर आइहो ॥
जननी सकल परितोषि परि परि पाय करि बिनती धनी ।
तुलसी करेहु सोइ जननु जेहि कुसली रहहि कोसलधनी ॥

CHHAND 6

“By your kindness and grace, To this beautiful place
“We have come and shall blessing obtain;
“Then your word well fulfilled, Fears and worries all stilled,
“We will come back and see you again’

“On the queen-mothers call, At their feet for me fall,
“Give them comfort and make this petition,
“Be it aye your endeavour, that happily ever
“The king sustain kingly position’

६३०

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मोरठा ६

गुर सन कहब सदेसु बार बार पद पदुम गहि ।
करब सोइ उपदेसु जेहि न सोच मोहि अवधपति ॥

SORATHA 5

“Again with respect the feet touch
“Of my teacher and make this plea on my behalf,
“Let your counsel and guidance be such,
“That the king may not worry for me in the least.’

चौपाई १५२

पुरजन परिजन मकल निहोरी । तात मुनाग्दु बिनती मोरी ॥
मोइ सब भाँति मोर हितकारी । जा ते रह नग्नाहु सखारी ॥
कहब संदेसु भरन के आएँ । नीति न नजिअ गज पद पाएँ ॥
पालेहु प्रजहि करम मन वानी । सेण्हु मातु सकल सम जानी ॥
ओर निवाहेहु भायप भाई । करि पितु मातु मुजन सेवकाई ॥
तात भाँति तेहि राखब राऊ । सोच मोर जेहि करइ न काऊ ॥
लखन कह कछु बचन कठोग । बरजि गम पुनि मोहि निहोरा ॥
बार बार निज मपथ देवाई । कहवि न तात लखन लरिकाई ॥

CHAUPAI 152

“Pay to fam’ly and townfolk love’s courte’us behest
“And then on my behalf, my friend, make this request:
“ ‘My well-being by all those as friends is assured,
“ ‘Who uphold here in comfort and peace Avadh’s lord.’
“When Bharat returns give this earnest injunction,
“ ‘In justice and truth discharge your kingly function;
“ ‘Strive always your people to guard and preserve,
“ ‘And as one all the queen-mothers faithfully serve;
“ ‘As my brother a true brother’s duties sustain,
“ ‘For our friends and our parents our service maintain;
“ ‘But especially, brother, watch over the king,
“ ‘That no worried regrets my loss to him may bring.’
“Something angry and hot at this point Lakshman said;
“Rama checked him and then with me earnestly pled,
“The thing Lakshman childishly said I’ll not tell you;
“I promised him that, with my oath’s added value.

६३१

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दोहा १४७

कहि प्रनामु कछु कहन लिय सिय भइ सिथिल मनेह ।
थकिन बचन लोचन सजल पुलक पल्लविन देह ॥

मुमंत्र का
अयोध्या
लौटना

DOHA 147

“Sita too with her courtesies wished to say more,
“But was wholly by love overcome;
“With her rising emotion her body was trembling,
“Eyes tear-filled, voice falt’ring and dumb.

चौपाई १५३

तेहि अवसर रघुबर रुख पाई । केवट पारहि नाव चलाई ॥
रघुकुल तिलक चले एहि भाँती । देखउँ ठाड कुलिस धरि छाती ॥
मै आपन किमि कहौं कलेसू । जिअत फिरेउँ लइ राम सेंदेसू ॥
अस कहि सचिव बचन रहि गएऊ । हानि गलानि सोच बस भएऊ ॥
सूत बचन सुनतहि नगनाहू । परेउ धरनि उर दारुन दाहू ॥

तलफत विषम मोह मन मापा । माँजा मनहुँ मीन कहुँ व्यापा ॥
करि विलाप सब रोवहि गनी । महा विपति किमि जाड वर्खानी ॥
सुनि विलाप दुखहूँ दुख लागा । धीरजहूँ कर धीरजु भागा ॥

CHAUPAI 153

“Rama said, ‘We are ready to set out once more,’
“And the boatman then rowed to the opposite shore.
“Thus the glory of Raghu’s line went on his way;
“With a heart as of stone I stood watching that day.
“I can’t tell all my anguish, however I strive,
“But somehow with this news I have come back alive.”

Here the minister stopped, further utterance crushed,
As the thoughts of their fearful loss over him rushed.

The king, having listened as Sumant had spoken,
Now fell to the ground and lay there, his heart broken;
From mind so distracted and tortured, his body
There writhed like a fish caught in water that’s muddy.
The queens showed their grief in loud sobbing and cries,
(All this trouble my pow’rs of description defies).
At the sound of their mourning Pain even was pained,
In Endurance no pow’r of endurance remained.

दोहा १६८

भाग्त कोलाहलू अवध अनि सुनि नृप गउर सोर ।
विपुल विहँग वन परेउ निमि मानहुँ कुलिम कठोर ॥

DOHA 148

Hearing cries in the palace, the people of Avadh
With loud wailing noise the ai. rent;
As at night, if a thunderbolt crashed, a whole forest
Of birds to loud calls would give vent.

चौपाई १५४

प्रान कंठगत भाग्त भुआलू । मनि बिहोन जनु व्याकुल व्यालू ॥
इंद्री मकल बिकल भई भारी । जनु सर सरमिज वनु बिनु बारी ॥

कौमल्याँ नृपु दीव मलाना । गविकुल रवि अँथाउ जिअ जाना ॥
उर धरि धीर गम महनारी । बोली बचन समय अनुमारी ॥
नाथ समुझि मन कर्गि बिचारू । गम वियोग पयोधि अपारू ॥
करनधार तुम्ह अवध जहाजू । चढेउ मकल प्रिय पर्थिक ममाजू ॥
धीर्जु धरिअ त पाडअ पारू । नाहि त बूडिहि मव परिवारू ॥
जौ जिअ धर्गि बिनय पिय मोरी । गमु लखनु मिय मिलहि वहोरी ॥

CHAUPAI 154

In his throat the king's breath gurgled, held up and caught,
Like a snake that in vain its lost jewel has sought.

Confused were his senses, all listless and jaded,
Like lilies that robbed of their water have faded.

६३३

Kausalya could see the king's mis'rable fretting,
The sun of the Solar-race seemed at its setting;

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As mother of Rama, with naught of evasion,
She spoke words of courage to meet the occasion.

"My lord, think of this 'mid your grief and emotion,
"The absence of Rama's a deep and wide ocean,

दगरथ-मरण

"The ship—fourteen years limit, you at the helm,
"And its passengers all the dear folks of this realm;

"With due courage and patience you'll get us across,
"But without it we'll drown, there will be total loss;

"If to heart you will take, my dear husband, my plea,
"Rama, Sita and Lakshman once more we shall see."

दोहा १४९

प्रिया बचन मृदु सुनत नृप चितपउ आँखि उघारि ।
तल्फत मीन मलीन जनु सीचत सीतल बारि ॥

DOHA 149

The king opened his eyes and looked up, as the queen
Spoke these soft loving words to her lord;
But he writhed like a poor helpless fish on the land
When upon it cold water is poured.

चौपाई १५५

धरि धीरजु उठि बैठ भुआलू । कहु सुमंत्र कहैं गमु कृपालू ॥
 कहाँ लखनु कहैं गमु सनेही । कहैं प्रिय पुत्रबधू बैदेही ॥
 बिलपत राउ बिकल बहु भाँती । भइ जुग सरिम मिगति न राती ॥
 तापस अंध साप सुधि आई । कौसल्यहि सब कथा सुनाई ॥
 भएज बिकल बरनत इतिहासा । राम गहित धिग जीवन आसा ॥
 सो तनु राखि करवि मैं काहा । जेहि न प्रेम पनु मोर निवाहा ॥
 हा रघुनंदन प्रान पिरीते । तुम्ह बिनु जिअत बहुत दिन बीते ॥
 हा जानकी लखन हा रघुबर । हा पितु हित चित चातक जलधर ॥

CHAUPAI 155

६३४

634

DEATH
OF KING
DASRATH

To arise and sit up then the king bravely tried,
Saying "Sumant, where now does good Rama abide?

"Where are Lakshman and Rama, dear to me each one,
"And Vaidehi the wife belov'd of my own son?"

For Dasrath, each moment in misery spending,
The night seemed an age and that age seemed unending.

The curse of the blind hermit now came to mind;⁴
He told Kausalya all, but relief could not find.

As he told it, he groaned at the loss thus decreed,
"Without Rama," he said, "life is cursed indeed;

"No use now is this body for things I had willed,
"Since love's promise made by it cannot be fulfilled;

"My life's love and hope, Rama, clung round about you,
"Already too long have I lived now without you;

"Lakshman, Sita, Rama! Alas, belov'd three!
"As the rain cloud to thirsty birds were you to me."

दोहा १५०

राम गम कहि गम कहि राम राम कहि राम ।
तनु पर्गिहरि रघुबीर विरहैं राउ गाउ सुर्धाम ॥

¶ Growse tells this incident given in the old Sanskrit original: As a youth Dasrath unwittingly killed the son of a blind hermit and was told he too would die of grief from loss of a son,

DOHA 150

“Rama! Rama! O Rama! My Rama!” again
And again the king cried as he grieved;
Then in anguish he quitted the body and died,
And a home in the heavens received.

चौपाई १५६

जिअन मरन फलु दमर्थ पावा । अंड अनेक अमल जमु छावा ॥
जिअन गम विधु बदनु निहाग । गम विरह करि मरनु मंवाग ॥
मोक ब्रिकल मव गोवहि गनी । रूपु मीलु वलु नेजु वग्वानी ॥
कर्गहि विलाप अनेक प्रकाग । पर्गहि भूमि तल वार्गहि वाग ॥
बिलपहि विकल दाम अरु दामी । घर घर रुदनु कर्गहि पुग्वामी ॥
अँथाउ आजु भानुकुल भानू । धर्म अवधि गुन स्वप निधानू ॥
गारी मकल कैकडहि देही । नयन बिहीन कीन्ह जग जेही ॥
येहि विधि विलपत रडनि विहानी । आग मकल महामुनि ज्ञानी ॥

६३५

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CHAUPAI 156

In his life and his death Dasrath reaped rich reward;
Spotless glory from him down the ages has poured;
Rama's bright face he saw while he drew living breath;
Dying by Rama's loss he o'ercame even death.

दशरथ-मरण

The queens could not their sorrowful crying withhold.
As his beauty and virtue and glory they told;
They cried and lamented, their sorrow thus showing,
And time and again to the earth themselves throwing.

From men- and maid-servants loud crying arose;
In each home people wept in grief's bitterest throes:
“Here today has the Sun of the Solar-Race set,
“He in whom chiefest virtues and graces all met.”

They all railed at Kaikeyi's foul deed as they sobbed:
“The whole world of its eyes and their light she has robbed.”

Thus in grief and lamenting the whole night they passed;
Then the sages and priests came as day broke at last,

दोहा १५९

तब वृभिरु मनि समय सम कहि अनेक इतिहास ।
सोक निवारेउ मवहि कर निज विज्ञान प्रकास ॥

DOH 151

Saint Vashishth told them many a story from hist'ry,
Their need of such comfort discerning;
The grief of them all he was able to check
By his sympathy, wisdom and learning.

चौपाई १५७

तेल नाव भरि नृपु ननु गवा । दूत बोलाइ वहुरि अम भावा ॥
धावहु वेगि भग्न पहि जाह । नृप मुधि कनहुँ कहहु जनि काह ॥
एतनेड कहेहु भग्न मन जाई । गुर बोलाइ पठाए दोउ भाई ॥
मुनि मुनि आयेमु धावन धाए । चले वेगि वर वाजि लजाए ॥
अनरथु अवध अग्नेउ जव न । कुमगुन होहि भग्न कहुँ तव ने ॥
देखहि राति भयानक सपना । जागि कर्गहि कटु कोटि कल्पना ॥
बिप्र जेवाइ देहि दिन दाना । मिव अभियेक कर्गहि विधि नाना ॥
माँगहि हृदयं महेम मनाई । कुमल मानु पितु परिजन भाई ॥

CHAUPAI 157

Dasrath's body he placed in a boat filled with oil,
And then messengers called who were trusty and loyal:
"Go to Bharat," he said, "With all possible haste;
Tell no one what has happened, and time do not waste;
"Give to Bharat this one word—to him and no other—
"The master has sent, sir, for you and your brother.'"
Receiving this word, they set out on their course,
With a speed that would outpace the swiftest race-horse.
From the time that these troubles in Avadh began,
Evil omens on Bharat's calm mind set their ban;
At night fearful dreams on his slumbers were breaking,
And worried thoughts stayed from the moment of waking.

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SUMMONS
TO
BHARAT



He gave many gifts, many Brahmans he fed,
And anointing the emblem of Siva, he prayed,
Of the god there he asked warm devotion's reward,
That his parents, his brothers and friends he would guard.

दोहा १५२

येहि बिधि सोचत भरत मन धावन पहुँचे आइ ।
गुर अनुसासन स्वन सुनि चले गनेसु मनाइ ॥

DOHA 152

While Prince Bharat was fretting and worrying thus
In his heart, the two messengers came,
Off he started on hearing his teacher's command,
With a pray'1 to Ganesh in his name

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चौपाई १५८

चले ममीर वेग हय हॉके । नाधत मग्नि सेल वन वाके ॥
हृदउ सोचु वड कछु न सोहाई । अस जानहि जिअं जाउं उडाई ॥
एक निमेप वरप मम जाई । येहि बिधि भरन नगरु निअराई ॥
असगुन होहि नगर पैठाग । रटहि कुभानि कुखेत कगरा ॥
खर सिआर बोलहि प्रतिकूला । सुनि सुनि होइ भग्न मन ग ॥
मीहत सर सग्निवन वागा । नगरु विसपि भयावन लागा ॥
खग मृग हय गय जाहि न जोग । गाम वियोग कुरोग विगोए ॥
नगर नारि नर निपट दुखारी । मनहुँ सवन्हि मब सपनि हारी ॥

भरत को
बुलावा

CHAUPAI 158

Off he went, driving horses as swift as the wind,
Leaving rivers, rocks, mountains and woods all behind,
In worried anxiety nothing could please him
But flying to Avadh, that only could ease him,
Each moment seemed to him no less than a year,
With his haste to the city at last he drew near
Many evil signs met him on ent'ring the town,
As he heard them and saw them his spirits went down,

He heard caws ill-omened from crows in ill places,
 Heard donkeys and jackals, and saw their grim faces;
 From streams, lakes and gardens their beauty seemed shorn,
 While the city seemed fearsome and wholly forlorn;
 The animals all seemed sad objects of pity,
 The loss of their lord a disease thro' the city;
 The citizens all looked so doleful and sad,
 As tho' missing great treasures and joys they once had.

दोहा १५३

पुरजन मिलहि न कहहि कछु गंवहि जोहारहि जाहि ।
 भरत कुसल पूँछि न सकहि भय बिषादु मन माहि ॥

DOHA 153

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Not a word said the people who met him, they bowed
 And passed on as tho' under a spell;
 He himself, in the fear and distress of his mind,
 Could not ask of them, "Friends, is all well?"

BHARAT
RETURNS

चौपाई १५९

हाट बाट नहि जाइ निहारी । जनु पुर दहँ दिमि लागि दवारी ॥
 आवत सुत सुनि कैक्यनदिनि । हर्षी रविकुल जलरुह चदिनि ॥
 सजि आरती मुदित उठि धाई । द्वारेहि भेटि भवन लेड आई ॥
 भरत दुखित परिवारु निहाग । मानहुँ तुहिन बनज बनु माग ॥
 कैकेई हरणित येहि भाँती । मनहुँ मुदित दव लाइ किगती ॥
 सुतहि ससोच देखि मनु मारे । पूँछति नैहर कुसल हमारे ॥
 सकल कुसल कहि भरत सुनाई । पूँछो निज कुल कुसल भलाई ॥
 कहु कहै तात कहाँ सब माता । कहै सिय रामु लबन प्रिय भ्राता ॥

CHAUPAI 159

From streets and bazaars eyes that looked were averted;
 The city seemed swept by a fire and deserted.
 Kaikeyi, the curse of the Sun-Race, soon learned
 And rejoiced that her son, Bharat, now had returned;

She arose, lamps of welcome she lit, then with pride
To the door ran to meet him and led him inside.
The whole fam'ly to Bharat seemed stricken and tossed,
Like a fine bed of lotuses smitten by frost;
Kaikeyi among them alone seemed delighted,
A hill-woman who in the woods fire has lighted.
But seeing that Bharat was anxious and worried,
"Are all my folks happy?" she hastily queried;
He gave her his word that with them all was well;
Of his own fam'ly's state he then asked her to tell:
"The king, where is he? Where are all the queen-mothers?
"And Sita? And Rama and Lakshman, my brothers?"

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दोहा १५८

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सुनि सुत बचन सनेहमय कपट नीर भरि नैन ।
भरत म्बन मन सूल मम पापिनि बोली बैन ॥

DOHA 154

भरत का
प्रत्यागमन

These words of her son she heard, full of his love,
And her eyes filled with make-believe tears;
She gave him her answer in words sharp as arrows,
That pierced to his heart thro' his ears:

चौपाई १६०

तात बात मैं सकल सँवारी । भइ मंथरा सहाय विचारी ॥
कछुक काज विधि बीच बिगारेउ । भूपति सुरपतिपुर पगु धारेउ ॥
सुनत भरतु भाए बिबस विपादा । जनु सहमेउ करि केहरि नादा ॥
तात तात हा तात पुकारी । परे भूमि तल व्याकुल भारी ॥
चलत न देखन पाएँ तोही । तात न रामहि सौपेहु मोही ॥
बहुरि धीर धरि उठे सँभारी । कहु पिनु मरन हेतु महतारी ॥
सुनि सुत बचन कहनि कैकेई । मरमु पौछि जनु माहुर देई ॥
आदिहु तें सबु आपनि करनी । कुटिल कठोर मुदित मन बरनी ॥

CHAUPAI 160

“My son, I had everything, happily planned;
 “With poor Manthara’s help it all seemed well in hand;
 “My plan now midway and in part may miscarry;
 “The king’s gone to heav’n, he could no longer tarry.”
 At this sad news Bharat was greatly dismayed,
 As an elephant when lions roar is afraid.
 “Alas, father! O father!” he cried, deeply grieved,
 And fell down to the ground in distress unrelieved;
 “To see you when dying I was not permitted,
 “Nor was I to Rama by your hand committed.”
 Then rising and patiently struggling for breath,
 He said, “Tell me now, mother, what caused father’s death.”

Kaikeyi, to Bharat’s enquiry replying,
 Was like one to open wounds poison applying;
 The thing she had done she told from the beginning;
 Harsh mind and perverse, finding joy in her sinning.

दोहा १५५

भरतहि बिसरेउ पितु मरन सुनत राम वन गौन ।
 हेतु अपनपउ जानि जिअं थकित रहे धरि मौन ॥

DOHA 155

When Bharat heard Rama was sent to the forest,
 The death of the king he forgot;
 And believing that he was the cause, he stood speechless
 And rooted like rock to the spot.

चौपाई १६१

बिकल बिलोकि सुतहि समुझावति । मनहुँ जरे पर लोनु लगावति ॥
 तात राउ नहि सोचइ जोगू । बिडइ मुक्त जसु कीन्हेउ भोगू ॥
 जीवत सकल जनम फल पाए । अंत अमरपति सदन सिधाए ॥
 अस अनुमानि सोचु परिहरहू । सहित समाज राज पुर करहू ॥
 सुनि सुठि महमेउ राजकुमारू । पाकें छत जनु लाग अँगारू ॥

धीरजु धरि भरि लेहि उमामा । पापिनि सर्वाहि भाँति कुल नामा ॥
जौं पै कुमचि रही अति तोही । जनमत काहे न मारे मोही ॥
पेड़ु काटि तइं पालउ सीचा । मीन जिअन निति वारि उलीचा ॥

CHAUPAI 161

Queen Kaikcyi her son tried to comfort and turn
From his grief, but 'twas like putting salt on a burn:
“The king, my dear son, does not merit our sorrow;
“The glory he’s won only good deeds can borrow;
“To him in this life virtue’s fruits were all given,
“And now at the end he has gone straight to heaven;
“These things take to heart; do not be so appalled;
“Take the throne with your council, to which you are called.”

६४१

Bharat trembled and shrank as this burnt to his soul,
Like a fest’ring sore touched with a hot burning coal:
Then he rallied his heart, deeply sighing, and said,
“Evil one, our house thro’ you is ruined and dead;
“If by evil wishes you thus would betray me,
“Why did you not when I was born at once slay me?
“You fell the tree, water the boughs—will it thrive?
“Do we drain away water to keep fish alive?

भरत का
प्रत्यागमन

दोहा १५६

हंसबंसु दसरथु जनकु राम लखन मे भाड ।
जननी तूं जननी भई बिधि सन कछु न बसाइ ॥

DOHA 156

“Rama, Lakshman my brothers! King Dasrath my father!
“And in the Sun-Race was I born!
“But with you as my mother, what now can I do?
“Divine Fate holds us both up to scorn!

चौपाई १६२

जब तैं कुमति कुमति जिअं ठएऊ । खंड खंड होइ हृदउ न गएऊ ॥
वर माँगत मन भइ नहिं पीरा । गरि न जीह मुँह परेउ न कीरा ॥

भूयं प्रतीति तोरि किमि कीन्ही । मग्न काल विधि मति हरि लीन्ही ॥ ६
 विधिहुं न नारि हृदयं गति जानी । सकल कपट अघ अवगुन खानी ॥
 ४ सरल सुसील धरमरत राऊ । सो किमि जानइ तीअ सुभाऊ ॥
 अस को जीव जतु जग माही । जेहि रघुनाथ प्रानप्रिय नाही ॥
 भे अति अहित रामु तेउ तोही । को तू' अहसि सत्य कहु मोही ॥
 जो हसि सो हसि मुँह मसि लाई । आँखि ओटि उठि बैठहि जाई ॥

CHAUPAI 162

“Oh, why did not your evil heart shatter and break,
 “When beginning these plans, wretched woman, to make?
 Why no pain when you stated your boons and their terms?
 “Why was not your tongue burnt, your mouth eaten by worms?
 “Oh, how could my poor father place in you such trust?
 “God had robbed him of sense, doomed him then to death’s dust.
 “The Lord cannot fathom the heart of a woman,
 “A mine of deceit, crime and all that’s inhuman,
 “Then how could the king understand, when his mind
 “Was devoted to truth, sincere, trustful and kind?
 “Among all living creatures not one could be found
 “That to Rama as dearer than life is not bound;
 “No one thought him an enemy but you alone;
 “Then what are you, if only the truth could be known?
 “But whatever you are, you have sullied our name!
 “Leave me! Out of my sight! Live apart in your shame!

दोहा १५७

गम विरोधी हृदयं ते प्रगट कीन्ह विधि मोहि ।
 मो समान को पातकी वादि कहै कछु तोहि ॥

DOHA 157

“Ah! That I should be born of one hostile to Rama!
 “Oh, why should the Lord thus ordain?
 “It must mean that of all men most sinful am I;
 “But to speak thus to you is in vain.”



चौपाई १६३

सुनि सत्रुघ्नु मातु कुटिलाई । जगहि गात गिम कछु न वमाई ॥
तेहि अवसर कुवरी तह आई । बमन विभूपन विविध बनाई ॥
लवि गिम भरेउ लवन लधु भाई । वगत अनल धृत आहुति पाई ॥ ६
हुमगि लात तकि कूबर माग । परि मुँह भर महि करन पुकाग ॥
कूबर टूटेउ फूट कपारू । दलित दमन मुख मधिर प्रचारू ॥
आह दइअ मे काह नसावा । करन नीक फलु अनइम पावा ॥
सुनि रिपुहन लवि नख सिख खोटी । लगे घमीटन धगि धगि झोटी ॥
॥ भरन दयानिधि दीन्हि छडाई । कौमत्या पहि गे दोउ भाई ॥

CHAUPAI 163

६४३

When he heard of this deed of Kaikeyi so foul,
In his anger Shatruughna lost all self control,
At that moment the hunchback hand-maiden arrived,
In a splendour by clothing and jewels contrived,
So when Lakshman's twin brother saw her there, his eye
Flamed afresh, as when butter is cast into fire,
Springing fiercely, he kicked her so hard on the hump
That she shrieked and fell down with a terrible bump,
Her forehead burst open, her hump broke and smashed,
All her teeth were knocked out, from her mouth her blood splashed,
"O my God," she cried, "have I this treatment deserved,
"Ill reward from those whom I've so faithfully served?"
She seemed so vile and hateful, prone there on the ground,
That the lad seized her hair-knot and dragged her around,
She was rescued by Bharat, the good, from her doom,
Then the lads went together to Kausalya's room

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भरत का
प्रत्यागमन

दोहा १५८

मलिन बसन विवरन विकल कृस सरीर दुख भारु ।
कनक कल्प वर बेलि बन मानहुँ हनी तुमारु ॥

DOHA 158

With her clothes all dishevelled and soiled, and her body
All wasted, in bitter grief tossed,
There she seemed like a beautiful vine, or a bed
Of gold lotuses, smitten by frost.

चौपाई १६४

भरतहि देखि मातु उठि धाई । मुरुछित अवनि परी झड़ आई ॥
देखत भरतु बिकल भए भारी । परे चर्ण तन दसा बिसारी ॥
मातु तातु कहें देहि देखाई । कहें मिय गमु लखनु दोउ भाई ॥
कइकइ कत जनमी जग माँभा । जाँ जनमि त भइ काहे न बाँझा ॥
कुल कलंकु जेहि जनमेउ मोही । अपजस भाजन प्रिय जन द्वोही ॥
को तिभुवन मोहि मरिम अभागी । गति असि तोरि मातु जेहि लागी ॥
पितु मुग्गुर वन रघुवर केतू । मै केवल सब अनग्थ हेतू ॥
धिग मोहि भएउ वेनु वन आगी । दुमह दाहु दुख दूपन भागी ॥

CHAUPAI 164

Seeing Bharat, she rose, quickly to him she went,
But turned giddy and fell to the ground in a faint.
Distress Bharat showed, when he saw her condition,
And fell at her feet in his anxious contrition;
“Where are Sita, Rama and Lakshman?” he sobbed;
“Where is father? Of him also must I be robbed?
“Why was Kaikeyi given life here on this earth?
“Why, when born, was she suffered to bring aught to birth?
“She bore me to become a foul blot on our race,
“To our dearest a foe, and a worthless disgrace;
“None like me is so wretched and cursed in this world,
“Since by me to these depths of despair were you hurled;
“My father’s in heav’n, to the woods Rama’s banished;
“Alone I’m the cause that these dear ones have vanished;
“Accurst! I’m a fire in a forest of cane,
“Of all torments the worst, an unbearable bane.”



दोहा ११९

मातु भगत के वचन मृदु सुनि पुनि उठी मंभारि ।
लिए उठाइ लगाइ उर लोचन मोचनि वारि ॥

DOHA 159

At these kind words of Bharat, Kausalya arose
And, controlling her own grief and fears,
She lifted him up, to her bosom she clasped him
And with her own hand wiped his tears.

चौपाई १६५

मरल मुभाय मायं हियैं लाए । अनि हित मनहुं गम फिरि आए ॥
भेटेउ बहुरि लग्नन लघु भाई । सोकु सनेहु न हृदयं समाई ॥
देखि मुभाउ कहत मवु कोई । गम मातु अम काहे न होई ॥
माना भग्नु गोद बैठारे । आँसु पोछि मृदु वचन उचारे ॥
अजहुं वच्छ वलि धीर्गजु धग्हू । कुसमउ समुझि सोक पग्हिर्ग्हू ॥
जनि मानहु हियैं हानि गलानी । काल कर्म गति अघटिन जानी ॥
काहुहि दोम देहु जनि ताना । भा मोहि मव विधि वाम विधाना ॥
जो एतेहु दुख मोहि जिआवा । अजहुं को जानड का नेहि भावा ॥

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भरत का
प्रत्यागमन

CHAUPAI 165

To her heart the sincere, kindly queen Bharat pressed,
As tho' Rama were back and were held at her breast;
She embraced Shatrughna and her heart overflowed
With the sorrow and love that sincerely she showed.
All the people who saw her thus said with respect,
"From the mother of Rama that's what we expect."
As his mother she set Bharat then at her side,
And to him gently said, her own tears having dried,
"Now, my son, times are evil; be patient and brave;
"Both yourself and your realm from distress you must save;
"Take no further account of your trouble and loss;
"Time and fate in their course none can alter or cross;

“Let no blame, my son, for this to any be giv’n;
 “It is God, He alone, who against me has striv’n;
 “If He keeps me alive in this sad troubled state,
 “Who can say what’s ahead, what things now for me wait?

दोहा १६०

पितु आयेसु भूषन वसन तात तजे रघुबीर ।
 बिसमउ हरषु न हृदयँ कल पहिरे वलकल चीर ॥

DOHA 160

“At his father’s command Rama shed princely jewels
 “And clothes, nor against him presumed;
 “With no sorrow or pleasure, but calm in his mind,
 “He the hermit’s bark clothing assumed.

चौपाई १६६

मुख प्रसन्न मन रंगु न रोपू । सब कर सब विधि करि परितोपृ ॥
 चले विधिन सुनि सिय सँग लागी । गहड न राम चग्न अनुरागी ॥
 सुनतहिं लखनु चले उठि साथा । गहहिं न जतन किए रघुनाथा ॥
 तब रघुपति सबही सिरु नाई । चले संग मिय अरु लघु भाई ॥
 रामु लखनु मिय बनहिं सिधाए । गहउ न संग न प्रान पठाए ॥
 येहु सबु भा इन्ह आँखिन्ह आगें । तउ न तजा तनु जीव अभागें ॥
 मोहिं न लाज निज नेहु निहारी । राम सरिस सुत में महतारी ॥
 जिअह मरड भल भूपति जाना । मोर हृदयँ सत कुलिस समाना ॥

CHAUPAI 166

“Glad and willing, by passion[¶] and anger unmoved,
 “To us all in our trouble a comfort he proved.

“When she heard he must go, Sita went with him too;
 “Love forbade her to stay; love will see her right thro’.

“Lakshman too, when he heard, to go with them resolved,
 “Altho’ Rama to stay him great reasons evolved.

“At the last, to us all in farewell Rama bowed,
 “And with Sita and Lakshman set off on his road.

"So these dear ones have gone to the wood, but, alas!
"With them I did not go, nor my soul with them pass;
"Here I, with my own eyes, have beheld all these things,
"And yet to this poor body my wretched life clings;
"I am shameless, I know, in my love as no other,
"With Rama as son and myself as his mother!
"The king knew the time—when to live, when to die;
"But an adamant, thunderbolt heart, son, have I."

दोहा १६१

कौमन्या के वचन मूनि भरत महित निवामु ।
व्याकुल विलपत गजगृह मानहं सोक निवामु ॥

DOHA 161

६४७

As Kausalya said this, all those in the queen's quarters,
With Bharat their deep distress showed;
The whole palace seemed now given up to its wailing,
And turned into sorrow's abode.

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चौपाई १६३

भरत का
प्रत्यागमन

विलपति विकल भरत दोउ भाई । कौमन्यौ लिए हृदयं लगाई ॥
भौति अनेक भरतु ममुझाए । कहि विवेकमय वचन सुहाए ॥
भरतहं मानु सकल ममुझाई । कहि पुगन मूनि कथा मुहाई ॥
छल विहीन मुचि मरल मुवानी । बोले भरत जोरि जुग पानी ॥
जे अघ मानु पिना मून माने । गाड गोठ महिमुर पुर जारे ॥
जे अघ तिअ वालक वध कीन्हे । मीत महीपति माहुर दीन्हे ॥
जे पानक उपपानक अहही । करम वचन मन भव कबि कहही ॥
ते पानक मोहि होहुं विधाता । जो येहुं होउ मोर मन माता ॥

CHAUPAI 167

As Shatruघna and Bharat both bitterly cried,
Queen Kausalya drew both of them close to her side;
She tried hard with wise words and in different ways
To encourage the lads and their spirits to raise.

Bharat too tried to comfort the queens on his part,
 With some stories from scripture stored up in his heart;
 Then in clearest of tones and with candour unfeigned,
 In these things himself guiltless he humbly maintained;
 "Striking parents or teachers is sin, we have learned;
 "So when Brahmans' abodes or their cow-sheds are burned;
 "It is sin when a child or a woman is killed;
 "When with poison a monarch's or friend's cup is filled;
 "Sins of thought, word and deed such as these, at all times
 "Poets tell of—all foul and despicable crimes;
 "May the guilt of them all, mother, on me be laid,
 "If these foul plots and plans were with my consent made!

दोहा १६२

जे परिहरि हरि हर चरन भजहि भूत गन घोर ।
 तिन्ह कइ गति मोहि देउ विधि जौं जननी मन मोर ॥

DOHA 162

"From the feet of God turning, some give their vile worship
 "To devils—a dark, dreadful state;
 "To the things we now suffer if I gave consent,
 "May God visit me too with their fate;

चौपाई १६८

बेचहिं बेद धरमु दुहि लेहीं । पिसुन पराय पाप कहि देहीं ॥
 कपटी कुटिल कलहप्रिय क्रोधी । बेद विद्वपक विस्व विरोधी ॥
 लोभी लंपट लोलुपचारा । जे ताकहिं पर धनु पर दारा ॥
 पावों में तिन्ह कै गति घोरा । जौं जननी एहु संमत मोरा ॥
 जे नहिं साधु संग अनुरागे । परमारथ पथ बिमुख अभागे ॥
 जे न भजहि हरि नर तनु पाई । जिन्हहिं नहरि हर सुजसु सोहाई ॥
 तजि स्वति पंथु बाम पथ चलहीं । बंचक विरचि बेषु जगु छलहीं ॥
 तिन्ह कइ गति मोहि संकर देऊ । जननी जौं येहु जानों भेऊ ॥

CHAUPAI 168

"Some of scripture and righteousness make merchandise;
 "Some of other men's sins stories spread or devise;
 "Some are false, perverse, bad-tempered, lovers of strife,
 "Foes of scripture and man all the days of their life;
 "Some are lecherous, treacherous, greedy of wealth,
 "Robbing others of riches or wife by their stealth;
 "Many I come to their fate, tho' 'tis fearful indeed,
 "If to things that have happened here I have agreed!"
 "There are some who the ways of the godly oppose,
 "Of all virtue and righteousness deadliest foes,
 "Who do not honour Rama, tho' sharing man's ways,
 "Who will never to Vishnu and Siva give praise,
 "Who to walk after evil the scripture paths leave,
 "Who assume holy guise, while the world they deceive;
 "May the Lord make me one in their sin and their lot,
 "If I, mother, have known of or shared in this plot!"

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दोहा १६३

भरत का
प्रत्यागमन

मानु भरत के वचन मुनि माँचे सरल सुभायं ।
 कहति गम प्रिय तात तुम्ह मदा वचन मन कायं ॥

DOHA 163

The queen, as she heard Bharat's words which he spoke
 From a heart that was true and sincere,
 Made reply, "You in every thought, word and deed
 Are to Rama, my son, ever dear.

¶ (Here Growse has the following as Chhand 6, not included in the copies
 of the Ramacharita-Manasa which I have with me

"Hearken, mother, in all my thoughts, words and deeds I am the slave
 "of the All-Merciful. The omniscient Rama dwells in my heart and dis-
 "cerns perfectly between true affection and feigned" As he thus spoke,
 his eyes streamed with tears, his body quivered, and his toes drew lines
 upon the ground Again his mother took and clasped him to her bosom,
 knowing him to be indeed a votary of Rama's)

चौपाई १६९

राम प्रानहुं तें प्रान तुम्हारे । तुम्ह रवुपति प्रानहुं तें प्यारे ॥
 विधु विष बमइ न्वइ हिमु आगी । होइ बारिचर बारि बिगागी ॥
 भाँग जानु बरु मिटड न मोह । तुम्ह गमहि प्रतिकूल न होहू ॥
 मत तुम्हार येहु जो जग कहही । सो सपनेहुं सुख सुगति न लहही ॥
 अस कहि मातु भरनु हियें लाए । थन पथ न्वरहि नयन जल छाए ॥
 करन बिलाप बहुत येहि भाँती । बैठेहि बीति गई मव गती ॥
 बामदेउ बमिष्ठ तव आए । सचिव महाजन मकल बोलाए ॥
 मुनि बहु भाँति भरन उपदेसे । कहि परमार्थ वचन सुदेसे ॥

CHAUPAI 169

“To you than your very own life Rama’s dearer,
 “And you than his own soul to Rama are nearer.

“The moon might drop poison, or fire rain down snow;

“Water creatures aversion to water might show;

“The learned might be slaves to folly forever;

“But you could not be Rama’s foe, Bharat! Never!

“To say you approve this if any should dare,

“He can never in heavenly joy hope to share.”

As she said this, the lad she again to her pressed,

While her eyes filled with tears and milk dropped from her breast.

Thus with many a sorrowing word and lament,

As they sat there together, the long night they spent.

Vamadev and Vashishth, saintly sages, then came;

Called the ministers, nobles and men of good fame;

Words of comfort and counsel to Bharat they gave,

Showing how and for what ends he now should behave:

दोहा १६४

तान हृदयें धीर्जु धरहु करहु जो अवसर आजु ।

उठे भरतु गृ वचन मुनि करन कहेउ सबु माजु ॥

DOHA 164

“Show your courage, my son! Play the man with good heart!
“Do the things that occasion demands.”
At these words he arose, and as son of the king
For the fun’ral rites gave his commands.

चौपाई १७०

नृपतनु बेद विहित अन्हवावा । परम विचित्रु विमानु बनावा ॥
गहि पद भर्त मातु सब गम्बी । ग्ही गम दग्मन अभिलापी ॥
चदन अगर भार बहु आए । अमिन अनेक सुगध सुहाए ॥
सरजु तीर रचि चिना बनाई । जनु सुग्गुर सोपान सुहाई ॥
येहि विधि दाह किया सब कीन्ही । विधिवत न्हाइ तिलाजुलि दीन्ही ॥ ६५१
सोधि सुमृगि भव बेद पुगना । कीन्ह भर्त दसगान विधाना ॥
जहें जम सुनिवर आयेमु दीन्हा । तहें तम महम भाँति सबु कीन्हा ॥ ६५१
भए विमुद्ध दिए सबु दाना । धेनु वाजि गज वाहन नाना ॥

CHAUPAI 170

As the scripture directs, the king’s body was bathed;
On a beautiful car it was then laid enswathed.

दशरथ की
अन्त्येन्टि

The queen-mothers Bharat implored not to perish,
But hopes of again seeing Rama to cherish,
Great Sandal-wood piles were with aloes collected,
And sweet-scented spices with care were selected;
They built a great pyre on the fair Sarju’s bank,
Like a ladder to heaven, rank high upon rank;
All the cremating rites were performed as decreed,
Bharat bathed and presented the sesame seed,
As scripture demands, with its precepts repeated,
Ten rice balls were offered, and all was completed,
Whatever was called for by priest or by sage,
Was performed with all powers that love could engage.
Great gifts Bharat gave, and completed his cleansing,
Fine animals, cars and such freely dispensing;

दोहा १६५

सिंधासन भूषन बसन अन्न धरनि धन धाम ।
दिए भरत लहि भूमिसुर भे परिपूरन काम ॥

DOHA 165

He gave many thrones, jewels, garments and houses,
Much money, much land and much grain;
Ev'ry wish of the Brahmins was met, for he gave
That no wish and no need should remain.

चौपाई १७१

पितु हित भरत कीन्ह जसि कर्नी । सो मुख लाख जाद नहिं बरनी ॥
सुदिन सोधि मुनिवर तह आए । मचिव महाजन सकल बोलाए ॥
बैठे गजसभा सब जाई । पठाए बोलि भगत दोउ भाई ॥
भरतु बसिष्ठ निकट बैठारे । नीति धरममय बचन उचारे ॥
प्रथम कथा सब मुनिवर वर्नी । कइकइ कुटिल कीन्ह जसि कर्नी ॥
भूप धरम ब्रतु सत्य सराहा । जेहिं तनु परिहरि प्रेमु निवाहा ॥
कहन राम गुन सील सुभाऊ । मजल नयन पुलकेउ मुनिगऊ ॥
बहुरि लखन भिय प्रीति बखानी । सोक सनेह मगन मुनि जानी ॥

CHAUPAI 171

Of the things Bharat did for his dear father's sake,
Full account one could not with a thousand tongues make,
The sages again on a day they deemed fitting,
Called nobles and council once more for their sitting;
When each one had taken his place in the hall,
Eager messengers went the two brothers to call.
When Bharat was seated, Vashishth, sitting near him,
With words of good counsel and truth tried to cheer him;
The story he told of Kaikeyi's ill-doing,
And other events upon that then ensuing;
He told how the king truth and honour upheld,
And in dying for love living hopes had excelled;

He told with eyes tear-filled and thrilled with emotion,
Of Rama's true virtue and loving devotion,
Of Lakshman's and Sita's affection he told,
As both sorrow and love laid upon him their hold

दोहा १६६

सुनहु भरत भावी प्रबल विलम्बि कहेउ मुनिनाथ ।
हानि लाभु जीवनु मरनु जसु अपजमु विधि हाथ ॥

DOHA 166

Then this wisest of saints sadly said, "Listen Bharat,
'Tis fate over ev'rything reigns,
"Loss and gain, death and life, shame and honour must come
"To all creatures as God's hand ordains

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चोपाई १७२

अस बिचारि कहि दउअ दोपू । व्यरथ काहि पर कीजिअ रोपू ॥
तात बिचारु करहु मन माही । सोच जोगु दमरथ नृपु नाही ॥
सोचिअ विप्र जो बद बिहीना । नजि निज धरमु विषय लयलीना ॥
सोचिअ नृपनि जो नीति न जाना । जहि न प्रजा प्रिय प्रान समाना ॥
सोचिअ वयमु कृपन धनवान । जो न अतिथि सिव भगति सुजानृ ॥
सोचिअ सूदु बिप्र अवमानी । मुखरु मानप्रिय जान गुमानी ॥
सोचिअ पुनि पतिबचक नारी । कुटिल कलहप्रिय इच्छाचारी ॥
सोचिअ बटु निज ब्रतु परिहरई । जो नहि गुर आयेसु अनुसरई ॥

भरत का
विषाद

CHAUPAI 172

"Considering this, you will see angry railing
"Or blame against any, must be unavailing,
"Consider this, too, with a calm, quiet spirit,
"That Dasrath your pity and grief does not merit
"Be grieved for the Brahman who scripture ignores,
"And his duty, for all worldly pleasures and stores,
"Be grieved for the king who king's laws does not know,
"Loving self, for his people true love does not show,

“Be grieved for the rich merchant, grabbing and greedy,
 “With no love for Siva, for guests, or the needy;
 “Be grieved for the lab’rer who Brahmans defames,
 “Making boastfulness, pride, place and learning his aims;
 “Be grieved for the wife to her husband untrue,
 “Who bad-tempered, perverse, will her own way pursue;
 “Be grieved for the student who sacred vows breaks,
 “Who the teaching and will of his teacher forsakes.

दोहा १६७

सोचिअ गृही जो मोह बस करइ करम पथ त्याग ।
 सोचिअ जती प्रपञ्च रत बिगत बिवेक बिराग ॥

DOHA 167

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“Be grieved for the householder caught in delusion,
 “From duty’s plain pathway who turns;
 “Be grieved for the ascetic who, leaving judgment
 “And temp’rance, for false pleasures yearns.

चौपाई १७३

बैषानस सोइ सोबइ जोग । नपु विहाइ जेहि भावड भोग ॥
 सोचिअ पिसुन अकारन ऋषी । जननि जनक गुरु ब्रधु बिरोधी ॥
 सब विधि सोचिअ पर अपकारी । निज तनु पोपक निर्ददय भारी ॥
 सोचनीय सबही विधि सोई । जो न छाड़ि छलु हरि जनु होई ॥
 सोचनीय नहि कोसल राऊ । भुवन चारि दम प्रगट प्रभाऊ ॥
 भएउ न अहइ न अब होनिहारा । भूपु भरत जम पिता तुम्हारा ॥
 विधि हरि हरु सुरपति दिमि नाथा । बरनहि सब दसरथ गुनगाथा ॥
 तीनि काल त्रिभुवन जग माही । भूरि भाग्य दमर्थ सम नाही ॥

CHAUPAI 173

“Be grieved for the hermit who, giving up pray’r
 “And restraint, seeks a worldly life easy and fair;
 “Be grieved for the backbiter, vainly enraged,
 “Against parents, friends, teachers insanely enraged;

"Be grieved much for one doing other men evil,
 "But caring for self, heartless child of the devil;
 "Be grieved much for one who will not give up ways
 "Of deceit, nor give God his due service and praise.
 "But the King of Kosala needs no grief or tears,
 "He whose fame spreads thro' earthly and heavenly spheres;
 "Such a king as your father there never has been,
 "Is not now, nor in future days shall such be seen;
 "All the gods and the guardians of heaven and earth
 "Sing the praises of Dasrath, his virtue and worth;
 "You may search ev'ry age, ev'ry realm, ev'ry clime,
 "None can equal King Dasrath in fortune sublime!

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दोहा १६८

कहहु तात केहि भाँति कोउ कर्गहि वडाई नामु ।
 गम लघन तुम्ह मत्रुहन मर्गम मुअन मुचि जामु ॥

दोहा 168

भरत का
विषाद

"Come now, tell me my son, in what terms and what manner
 "Shall one like to Dasrath be praised?
 "One who Rama and Lakshman, Shatrughna and you
 "Brought to birth and to manhood has raised?

चौपाई १७६

सब प्रकार भूपनि वडभागी । वादि विपाद करिअ तेहि लागी ॥
 येहु सुनि समुझि सोचु परिहर्गू । मिर धरि राज रजायेमु करहू ॥
 गायें राजपदु तुम्ह कहें दीन्हा । पिता बचनु फुर चाहिअ कीन्हा ॥
 तजे रामु जेहि बचनहि लागी । ननु परिहरेउ राम विरहागी ॥
 नृपहि बचन प्रिय नहिं प्रिय प्राना । करहु तात पितु बचन प्रवाना ॥
 करहु सीस धरि भूप रजाई । हड तुम्ह कहें सब भाँति भलाई ॥
 परसुराम पितु आज्ञा राखी । मारी मातु लोक सब साखी ॥
 तनय जजातिहि जौवनु दाऊ । पितु अज्ञा अघ अजसु न भएऊ ॥

CHAUHAI 174

“The good fortune and bliss of the king are complete;
 “It is foolish and vain your laments to repeat!
 “So give heed and in sorrow no longer presume;
 “Heed your father’s command and your kingdom assume,
 “Since the king to your hands did his kingdom entrust,
 “Tis a father’s command and obey it you must.
 “For the sake of his word the king Rama forsook;
 “Gave his life when his son to the forest path took;
 “That same word, which the king more than life counted dear,
 “You, my son, to fulfilment must bring now and here;
 “Bow your head at this time to your father’s behest,
 “In the end that will lead to the highest and best.
 “Parsuram and his deed all men praise to this day,
 “When his mother he slew, father’s word to obey;
 “To Yayati his son for old age exchanged youth;
 “Such obedience is not shameful sin, says the truth.

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BHARAT'S
GRIEF

दोहा १६९

अनुचित उचित विचारु तजि जे पालहि पितु बैन ।
 ते भाजन सुख सुजमु के बसहि अमरपति ऐन ॥

DOHA 169

“Those who willingly heeded their father’s command,
 “Nor debated the right and the wrong,
 “Have proved worthy of glory and bliss, and now share
 “With immortals the heavenly song.

चौपाई १७५

अवसि नरेस बचन फुर करहू । पालहु प्रजा सोकु. परिहरहू ॥
 सुरपुर नृपु पाइहि परितोष । तुम्ह कहूं सुकृतु सुजसु नहिं दोषू ॥
 बेद बिदिन संमत सबही का । जेहि पितु देइ सो पावइ टीका ॥
 करहु राजु परिहरहु गलानी । मानहु मोर बचन हित जानी ॥
 सुनि मुखु लहब राम बैदेहीं । अनुचित कहब न पंडित कही ॥



कौसल्यादि सकल महतारी । तेउ प्रजा मुख होहि सुखारी ॥
मरम तुम्हार गम कर जानिहि । मो मव विधि तुम्हमन भल मानिहि ॥
सौपेहु राजु गम के आएँ । सेवा करेहु मनेह सुनाएँ ॥

CHAUPAI 175

“You must earnestly try the king's word to fulfil;
“Grieve no more, to your people's good give heart and will;
“Thus the king will in heaven obtain peace of mind;
“You as blameless will virtue and honour here find.
“This is law, men and scriptures with one mind declare,
“He is crowned whom a father and king names as heir;
“Mourn no longer, but take up your kingdom and reign;
“Hed my word, for the greatest good thus you will gain; 649
“This to Rama and Sita true comfort will bring,
“And no wise man will call it an unworthy thing. 657

“If your people are happy, Kauslaya also
“And the other queens happy days once more will know.
“Your own heart and its thoughts are to Rama well known,
“He your goodwill and loyalty therefore will own;
“When he comes back, the kingdom to him you can yield,
“And with love then assist him the sceptre to wield

भग्न का
विषाद

दोहा १३०

कीजिअ गुर आयेमु अवमि कहाहि मन्त्रिव कर जोरि ।
रघुपति आएँ उचित जम तम तव करव बहोरि ॥

DOHA 170

All the ministers said with respect, “What your teacher
“Advises, you surely must do;
“Then, when Rama returns, let such changes be made
“As may seem right to him and to you.”

चौपाई १७६

कौसल्या धरि धीरजु कहई । पून पथ्य गुर आयेसु अहई ॥
सो आदरिअ करिअ हित मानी । तजिअ बिपादु काल गति जानी ॥

बन रघुपति सुरपुर नरनाहू । तुम्ह येहि भाँति तात कदराहू ॥
 परिजन प्रजा सचिव सब अंवा । तुम्हही सुत सब कहै अबलंवा ॥
 लखि विधि बाम कालु कठिनाई । धीरजु धरहु मातु बलि जाई ॥
 सिर धरि गुर आयेसु अनुमरहू । प्रजा पालि परिजन दुखु हरहू ॥
 गुर के बचन सचिव अभिनंदनु । सुने भरत हिय हित जनु चंदन् ॥
 सुनी वहोरि मातु मृदु वानी । सील सनेह सरल रस सानी ॥

CHAUPAI 176

Kausalya courageously added her word:
 "From your teacher good counsel, my son, you have heard;
 "For the good of all, humble obedience give;
 "Heed the times and no longer in vain regret live;
 "Your dear father's in heav'n, Rama's gone to the wood,
 "You yourself are perplexed and in hesitant mood;
 "Upon you fam'ly, subjects and council depend;
 "To their wishes and welfare now gladly attend.
 "Seeing God is against us and times have gone wrong,
 "As your mother I charge you, Rise up and be strong!
 "What your teacher says, do! Nothing else, nothing less!
 "Rule your people and scatter your fam'ly's distress."
 His teacher's command and the council's approval,
 Were incense to Bharat for sorrow's removal;
 But hearing his mother's words, soft and sweet-toned,
 All the pathos and pow'r of sincere love he owned.

छन्द ७

सानी सरल रस मातु वानी सुनि भरतु ब्याकुल भए ।
 लोचन सरोरुह ल्वत सीचन विरह उर अकुर नए ॥
 सो दसा देखत समय तेहि विसरी सवहि सुधि देह की ।
 तुलसी सराहत सकल सादर सीवै सहज सनेह की ॥

CHHAND 7

These words warm and sincere, Falling on Bharat's ear,
 Moved him deeply to great agitation;



From his eyes waters fell, And his heart watered well
With its young shoots of fresh desolation.

All who saw his condition, His loving contrition,
Lost sense of themselves and their needs,
Praised the love they beheld, And said Bharat excelled
In the spirit of love and its deeds.

सोरथा ७

भरतु कमल कर जोरि धीर धुग्धर धीर धरि ।
बचनु अमिअ जनु बोरि देत उचित उत्तर सवाहि ॥

SORATHA 7

Then Bharat, faith's loyal defender,
With hands ^{limbly} clasped and with courage now rallied,
In words that were kindly and tender,
To all of his dear ones gave this worthy answer:

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चौपाई १७७

मोहि उपदेमु दीन्ह गुर नीका । प्रजा मचिव समत सवही का ॥
मातु उचित धरि आयेमु दीन्हा । अवसि सीस धरि चाहौ कीन्हा ॥
गुर पिनु मातु स्वामि हित बानी । सुनि मन मुदित करिअ भलि जानी ॥
उचित कि अनुचित किए विचारू । धरमु जाइ भिर पातक भारू ॥
तुम्ह तौ देहु सरल सिख सोई । जो आचरत मोर भल होई ॥
जद्यपि येह समझत हउ नीके । तदपि होत परितोषु न जी के ॥
अब तुम्ह विनय मोरि सुनि लेहू । मोहि अनुहरत सिखावनु देहू ॥
ऊतर देउ छमब अपराधू । दुखित दोष गुन गनहि न साधू ॥

भरत का
विषाद

CHAUPAI 177

“My teacher has counselled me well and exhorted;
“By people and ministers is he supported;
“My mother has also her wishes declared;
“Such behests to heed truly must one be prepared;
“One should cheerfully do as the happiest task
“What one's teacher, or parents, master may ask;

“One their wish should not question as fit or unfitting;
 “All virtue is lost, such a great sin committing.
 “In what you have taught me great value is stored;
 “If I heed it my welfare is always assured;
 “I know I shall benefit much by such action;
 “Yet in it I find not my heart's satisfaction;
 “So now, I beseech you, give ear to my plea;
 “Having heard, then again give your counsel to me;
 “Forgive me and answer the pray'r that I offer;
 “To right or wrong heedless, saints help those who suffer.

दोहा १७१

पितु सुग्गुर मिय गमु वन कर्गन कहहु मोहि गज ।
 येहि ते जानहु मोर हित के आपन वड़ काज ॥

DOHA 171

“With father in heaven and Sita and Rama
 “In exile, you ask me to take
 “This great kingdom; do you for my own welfare ask me,
 “Or for your own benefit's sake?

चौपाई १७८

हित हमार मियपनि मेवकाई । सो हरि लीन्ह मातु कुटिलाई ॥
 मे अनुमानि दीन्हि मन माही । आन उपायं मोर हित नाही ॥
 मोक समाजु गजु केहि लेखे । लग्वन गम मिय पद बिनु देखे ॥
 बादि वसन बिनु भूपन भास । बादि विरनि बिनु ब्रह्म विचास ॥
 सरुज सरीर बादि वहु भोगा । बिनु हरि भगनि जायें जप जोगा ॥
 जायं जीव बिनु देह सुहाई । बादि मोर मवु बिनु रघुगाई ॥
 जाउं राम पहि आयेमु देहू । एकहि आँक मोर हित येहू ॥
 मोहि नृपु करि भल आपन चहट । सोउ मनेह जड़ता वम कहट ॥

CHAUPAI 178

“ 'Tis in serving Lord Rama my true welfare lies,
 “But the sin of my mother robbed me of that prize.

“I have well searched again and again my own mind,
“But for happiness no other way do I find;
“Sita, Rama and Lakshman if I cannot see,
“Then the kingdom and throne mean but sorrow to me;
“Fine jewels are useless without any clothing,
“And vain without pray'r body-penance and loathing;
“All pleasures are useless to one who is ill;
“Lacking love for God, worship is more useless still;
“The body without life and soul has no beauty;
“Without Rama dull are my lot and my duty.
“To go then to Rama I pray you permit me;
“To good in no other way can you commit me;
“If for your own good you choose me in this hour
“As your king, love and folly have you in their pow'r.

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दोहा १७२

कइकइ सुअन कुटिल मनि राम विमुख गनलाज ।
तुम्ह चाहत सुख मोहवम मोहि से अधमु के गज ॥

DOHA 172

भरत का
विपाद

“I am Kaikeyi's son, thus by nature perverse,
“Rama's foe and to shame total stranger;
“In hoping for blessing from me as your king,
“You are foolish, your future's in danger!

चौपाई १७९

कहौं साँचु सब सुनि पतिआहू । चाहिअ धरमसील नरनाहू ॥
मोहि गजु हठि देइहहु जवहीं । रमा रसानल जाइहि तवहीं ॥
मोहि समान को पाप निवासू । जेहि लगि सीय राम वनवासू ॥
राय राम कहुँ काननु दीन्हा । बिछुरत गमनु अमरपुर कीन्हा ॥
मैं सठु सब अनरथ कर हेतु । बैठ बान सब सुनौं सचेतू ॥
बिनु रघुबीर बिलोकि अवासू । रहे प्रान सहि जग उपहासू ॥
राम पुनीत बिषय रस रुखे । लोलुप भूमि भोग के भूखे ॥
कहुँ लगि कहौं हृदयँ कठिनाई । निदरि कुलिमु जेहिं लही बड़ाई ॥

CHAUPAI 179

“I pray you believe me, 'tis truth that I speak;
 “One devoted to truth as your king you should seek;
 “But if still you persist and to me give the crown,
 “Then the earth and this kingdom will come tumbling down.
 “Among men I alone am most sinful and vile,
 “For me Rama and Sita are doomed to exile.
 “The king, when he to the woods Rama had banished,
 “Himself left for heaven and from this earth vanished;
 “But I, the foul cause of it all, make pretences,
 “And sit here to listen possessed of my senses!
 “The palace is empty with Rama not here,
 “But I stay in the place and endure the world's sneer!
 “Tho' of Rama's dear presence my life is deprived,
 “It still longs for the pleasures that monarchs have craved!
 “Could I do any more my heart's hardness to show?
 “Harder than Indra's thunderbolt is it, I trow!

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BHARAT'S
GRIEF

दोहा १७३

कारन ते कारजु कठिन होइ दोमु नंहि मोर ।
 कुलिस अस्थि ते उपल ते लोह कराल कठोर ॥

DOHA 173

“But the blame is not mine; it is always the same;
 “Harder is the result than the cause!
 “From Dadhichi's bones thunderbolts came, and from stones
 “We get iron—all by nature's laws.

चौपाई १८०

कैकेईभव तनु अनुरागे । पाँवर प्रान अधाइ अभागे ॥
 जों प्रिय विरह प्रान प्रिय लागे । देवब सुनब बहुत अब आगे ॥
 लखन राम मिय कहुँ बनु दीन्हा । पठइ अमरपुर पति हित कीन्हा ॥
 लीन्ह विधवपन अपजसु आपू । दीन्हेउ प्रजहि सोकु संतापू ॥
 मोहि दीन्ह सुखु सुजसु सुराजू । कीन्ह कइकई सब कर काजू ॥

येहि तें मोर काह अब नीका । तेहि पर देन कहहु तुम्ह टीका ॥
कइकइ जठर जनमि जग माही । येह मोहि कहै कल्पु अनुचित नाही ॥
मोरि बात मब विधिहि बनाई । प्रजा पौच कन करहु महाई ॥

CHAUPAI 180

“Since my soul to a body from Kaikeyi born
“Is attached, it is doomed to much suff’ring and scorn;
“If with Rama away, I still hold on to life,
“I shall hear and see much more of sorrow and strife.
“All the things that have happened Kaikeyi has done;
“ ‘Tis for her Rama, Sita and Lakshman have gone;
“The king has thro’ her reached the blessing of heaven;
“Herself widowhood and great shame has she given;
“While thro’ her the people are suff’ring and troubled,
“For me with the throne ease and glory are doubled!

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“But, tell me, what good will these things to me bring?
“And yet still you insist upon making me king!
“Since I came to this world born of Kaikeyi’s womb,
“No foul deed is beyond me! Alas! That’s my doom.
“Since my future by God has been thoroughly planned,
“Need my people and council now give helping hand?

भरत का
विषाद

दोहा १७८

ग्रह ग्रहीत पुनि बात बम तेहि पुनि बीछी मार ।
तेहि पिआइअ बारूनी कहहु कौन उपचार ॥

DOHA 174

“Like one cursed by the stars, by a scorpion stung,
“And disease-stricken far beyond hope!
“Now to add to his troubles, you give him strong drink!
“With such treatment can any one cope?

चौपाई १८१

कइकइ सुअन जोगु जगु जोई । चतुर बिरंचि दीन्ह मोहि सोई ॥
दसरथ तनय राम लघु भाई । दीन्ह मोहि विधि बादि बड़ाई ॥

तुम्ह सब कहहु कढावन टीका । राय राजु सबही कहै नीका ॥
 उतरु देउ केहि विधि केहि केही । कहहु मुखेन जथा रुचि जेही ॥
 मोहि कुमानु समेत विहाई । कहहु कहिहि के कीन्हि भलाई ॥
 मो बिनु को सचगचर माही । जेहि सिय गमु प्रान प्रिय नाही ॥
 परम हानि सबु कहै बड लाहू । अदिनु मोर नहि दूपन बाहू ॥
 समय सील प्रेम वस अहह । मबुइ उचित मव जो कछ कहहू ॥

CHAUPAI 181

“All the things that the All Wise Creator ordained,
 “As befitting to Kaikeyi's son, I've obtained
 “But—son of King Dasrath and Rama's younger brother—
 ‘In vain were such honours given, with such a mother!
 ‘You all now are urging that I should be crowned,
 “Saying all men seek kingship and hold it renowned
 “But what can I say to you, what answer make you?
 “You speak without thinking, as fancy may take you
 “Would anyone say I had acted aright,
 “Except my evil mother and I in this plight?
 “To all creatures but me Sita-Rama are more
 “Than their life, living lifeless their Lord they adore
 “But now others must suffer while I am enriched
 “For that no one's to blame, but my days are bewitched
 “From your warm love for me anxious feelings arise,
 “What you say seems to you the most fitting and wise

दोहा १७५

गम मानु मठि सरल चिन मो पर प्रेमु विमपि ।
 कहइ मुभार्य सनहवम मोरि दीनता दग्धि ॥

DOHA 175

“Rama's mother is thoroughly guileless and true,
 “And for me her heart holds true affection,
 “ 'Tis nat'ral that she should so lovingly speak,
 “When she sees me in utter dejection

चौपाई १८२

गुर विवेक मागर जगु जाना । जिन्दहि विम्ब कर वदर ममाना ॥
मो कहु तिल्क माज मज सोऊ । भाग त्रिधि विमुख विमुख मव कोऊ ॥
परिहरि गमु सीय जग माही । कोउ न कहिह मोर मत नाही ॥
मो में सुनव महव मुख मानी । अनहुं कीच नहाँ जहं पानी ॥
इह न मोहि जगु कहहि कि पोचू । पर्णकोकहु कर नाहिन सोचू ॥
एकड उर वम दुमह दवागी । मोहि लगि भे मिय गमु दुखागी ॥
जीवनु लाहु लखनु भल पावा । मवु तजि गम चगन मनु लावा ॥
मोर जनम रघुवर वन लागी । अँठ काह पलिनाउं अभागी ॥

CHAUPAI 182

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"In discernment our teacher we know is supreme;
"A mere plum in the hand to him all worlds must seem. 665
"As king of this realm he now plans to enthrone me;
"Since God is against me, their foe all must own me;
"All people will say this is Bharat's base plot;
"Only Sita and Rama will know it is not;
"I must hear that and go on as tho' 'tis enjoyed!
"Where there's water, there's mud! That I cannot avoid.
"I am not much concerned, tho' the world call me vile,
"Nor for winning to heaven in due after-while;
"But I am greatly troubled and pained by one thing,
"That to Sita and Rama this suff'ring I bring.
"While for Sita and Rama all else Lakshman leaves.
"And the chief of life's fruitage and blessing receives.
"To the woods by my being here Rama is doomed,
"And I, luckless, this show of regret have assumed.

भग्न का
विपाद

दोहा १७६

आपनि दारून दीनता कहौ सवहि मिरु नाइ ।
देखें विनु रघनाथ पद जिअ कै जरनि न जाइ ॥

DOHA 176

“Before you I thus, with a full heart, declare
 “All my deep bitter suff’ring and grief;
 “And I tell you in earnest, until I see Rama
 “Again, I shall find no relief.

चौपाई १८३

आन उपाय मोहि नहि सूझा । को जिअ कै रघुवर बिनु बूझा ॥
 एकहि आँक इहइ मन माही । प्रातकाल चलिहौ प्रभु पाही ॥
 जद्यपि मैं अनभल अपराधी । भइ मोहि कारन सकल उपाधी ॥
 तदपि सरन सनमुख मोहि देखी । छमि सब करिहाहि कृपाँ बिसेपी ॥
 सीलु सकुच सुठि सरल सुभाऊ । कृपाँ सनेह सदन रघुगऊ ॥
 अरिहुक अनभल कीन्ह न रामा । मै मिसु सेवकु जद्यपि वामा ॥
 तुम्ह पै पाँच मोर भल मानी । आयेसु आसिप देहु मुबानी ॥
 जेहि सुनि बिनय मोहि जनु जानी । आवहि बहुगि रामु रजधानी ॥

CHAUPAI 183

“This one way I see for my mind’s ease and healing;
 “For Rama alone knows my heart and its feeling;
 “There’s only one wish at this time that I know;
 “To the woods and to Rama at dawn I will go;
 “Then, altho’ I am sinful and sadly to blame,
 “Tho’ upon him and Sita by me trouble came,
 “When he sees I have come and before him I fall,
 “He will welcome me gladly and there forgive all.
 “Lord Rama at heart is sincere and propitious,
 “The home he of all that is loving and gracious;
 “His bitterest foeman he never would harm;
 “I’m his foll’wer and servant, tho’ cause of alarm.
 “So I pray, what is good for me, sirs, take to heart;
 “With your blessing, tomorrow pray let me depart;
 “By my pray’r his true servant will Rama discern,
 “And once more to his home and his people return.



दोहा १७७

जद्यपि जनमु कुमातु ते मे मठु सदा सदोम ।
आपन जानि न त्यागिहहि मोहि रघुबीर भरोम ॥

DOHA 177

"Altho' I'm as evil and guilty as birth
"From a mother so evil could make me,
"In Rama I place all my trust; as his own
"He will know me and never forsake me."

चौपाई १८८

भरत वचन मव कहुं प्रिय लागे । गम मनेह मुधा जनु दागे ॥
लोग वियोग वियम बिप दागे । मत्र मबीज सुनत जनु जागे ॥
मातु मचिव गुर पुर नर नारी । सकल मनेह विकल भाए भारी ॥
भरतहि कहहि सगहि सराही । गम प्रेम मूरति तनु आही ॥
तात भरत अम काहे न कहहू । प्रान समान गम प्रिय अहहू ॥
जो पाँवरु अपनी जड़ताई । तुम्हहि सुगाइ मातु कुटिलाई ॥
सो मठु कोटिक पुरुष समेता । बसहि कल्प सत नरक निकेता ॥
अहि अघ अवगुन नहि मनि गहई । हरइ गर्व दुख दारिद दहई ॥

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भरत का
चित्रकूट-गमन

CHAUPAI 184

His hearers by what Bharat said were elated,
By Rama's love-nectar afresh saturated;
Those drowned by their trouble in sorrow's deep well,
Were revived again as by a life-giving spell.

Ev'ry citizen, minister, teacher and queen
By their love were stirred deeply, and fresh hope was seen;

Many tributes they paid Bharat, this one above
All the rest: "You're the image of Rama's own love!

"It is not strange from you, Bharat, such things to hear,
"For we know, as your life, to you Rama is dear;

"If now any perverse, foolish, ignorant knaves
"Should blame you for the way Queen Kaikeyi behaves,

"May they, with generations unnumbered to come,
 "Have for unnumbered ages in hell's depths their home!
 "Tho' from snake's slime and guilt, the gem's worth is no less;
 "It expels poison and relieves pain and distress.

दोहा १७८

अवसि चलिअ बन रामु जहं भगत मतु भल कीन्ह ।
 सोक मिधु वूडन सवहि तुम्ह अवलबनु दीन्ह ॥

DOHA 178

" 'Tis good counsel you give; we'll all go to the woods
 "And to Rama, new hope we have found;
 "You have offered us help and support when we all
 "In the sea of deep sorrow were drowned "

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चौपाई १८५

भा मव के मन मोदु न थोग । जनु धन धुनि मुनि चानक मोग ॥
 चलत प्रात लखि निरनउ नीके । भग्नु प्रान प्रिय भे मवही के ॥
 मुनिहि वदि भग्नहि मिरु नाई । चले मकल धर विदा करगई ॥
 धन्य भग्न जीवनु जग माही । सीलु मनेह मगहन जाही ॥
 कहन परमपर भा बड़ काज । मकल चलइ कर माजहि माजू ॥
 जेहि गावहि रहु धर गववारी । सो जानउ जनु गग्दनि मारी ॥
 कोउ कह रहन कहिअ नहि काह । को न चहइ जग जीवनु लाह ॥

CHAUPAI 185

There was joy in all hearts and they voiced it aloud,
 Like glad peacocks on hearing the thund'ring rain-cloud;

With one mind they decided to leave at day-break,
 All aglow with their love and for dear Bharat's sake.

To Vashishth and to Bharat due rev'rence they paid,
 Then with blessing their way homeward happily made.

They sang Bharat's praises in glad recognition
 Of his loving, thoughtful, devout disposition;

They said, "He's done great things for us who were worried;"
 And home, to get ready to leave, they all hurried.

Each one told to stay back as house-warden, said
 "That's as bad as tho' someone had cut off my head!
 "You should make no one stay! Who would be a mere guard,
 "When it means he thus loses life's richest reward?

दोहा १७९

जरउ सो संपति सदन मुवु मुहदु मानु पिनु भाउ ।
 सनमुव होत जो गमपद करै न महज महाउ ॥

DOHA 179

"Riches, houses and comforts, friends, father and mother
 "And brothers—may all of them perish,
 "If they keep us from Rama, and help us not to him
 "Whose love in our hearts we all cherish."

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चौपाई १८६

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घर घर मार्जाई वाहन नाना । हर्गु हृदयं परभान पथाना ॥
 भरत जाऊ घर कीन्ह विचारू । नगरु वाजि गज भवन भर्डारू ॥
 संपति गव रघुपति कै आही । जौ विनु जननु चलो तजि ताही ॥
 तौ परिनाम न मोरि भलाई । पाप मिरोमनि माई दोहाई ॥
 करड र्घामि हित सेवकु सोई । दूपन कोटि देई किन कोई ॥
 अस विचारि मुचि सेवक बोले । जे सपनेहुं निज धरमु न डोले ॥
 कहि मबु मरमु धरमु भल भाषा । जो जेहि लायक सो तोहि गवा ॥
 करि सबु जननु राखि रखवारे । राम मानु पहि भरतु मिधारे ॥

भरत का
चित्रकृत-गमन

CHAUPAI 186

In each home, with rejoicing and nothing of sorrow,
 They made all things ready to start on the morrow.
 As Bharat went homeward, he pondered that night,
 "All to Rama belongs, it is his now by right;
 "The palace, the town, treasures, elephants, horses;
 "If I leave them thoughtlessly to their own courses,
 "It means I shall come in the end to disaster,
 "And be chief of sinners, neglecting my master.

"A true servant renders his master his dues,
"Caring not how much others his ways may abuse"
With these thoughts, he called up servants trusty and tried,
Who at all times to duty would faithful abide,
Of his purpose and duty he told them at large,
And according to fitness gave each one his charge,
Having posted each servant with faithful intent,
Once again to the mother of Rama he went

दोहा १८०

आरत जननी जानि सबु भग्न सनेह सुजान ।

कहेउ बनावन पालकी सजन सुखासन जान ॥

DOHA 180

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Bharat, thoughtful and courte'us, the queens' love and suff'ing
Knew well, as again forth he fared,
So he asked that for them easy soft-seated chariots
And chairs should at once be prepared

चौपाई १८७

चक्क चक्किक जिमि पुर नर नारी । चहत प्रात उग आरन भारी ॥
जागत सब निमि भएउ बिहाना । भरन बोलाए सचिव सुजाना ॥
कहेउ लेहु सब तिलक समाजू । बनहि देव मुनि रामहि राजू ॥
बेगि चलदु सुनि सचिव जोहारे । तुरन तुरग रथ नाग मैवारे ॥
अरुधती अरु अगिनि समाऊ । रथ चढि चले प्रथम मुनिगऊ ॥
बिप्र बृद चढि बाहन नाना । चले सकल तप तेज निधाना ॥
नगर लोग सब सजि सजि जाना । चित्रकूट कहैं कीन्ह पयाना ॥
सिविका सुभग न जाहि बखानी । चढि चढि चलत भईं सब रानी ॥

CHAUPAI 187

Happy townsmen and women, like birds after night,

We're all eager to start with the first rays of light

Bharat spent the night waking, and when morning broke,
Calling nobles and ministers, thus to them spoke:

BHARAT'S
JOURNEY TO
CHITRAKUTA

“To the woods all that's needed for enthronement take;
 “There Vashishth will crown Rama and him ruler make;
 “Please, be quick!” Off they went and for these royal needs
 Quickly made ready elephants, chariots and steeds.
 First Vashishth and his wife in their car took their place,
 Taking with them the things for the great sacrifice;
 A big band of Brahmans, for sanctity hallowed,
 Their leader in all kinds of vehicles followed;
 The citizens also, all now eager-hearted,
 Each in his conveyance, for Chitrakut started;
 The queens were all seated in such lovely chairs,
 That to tell of them fitly this poet despairs.

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दोहा १८१

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सौपि नगर सुचि मेवकन्हि मादग मवहि चलाड ।
 सुमिरि राम मिय चरन तव चले भग्नु दाउ भाइ ॥

DOHA 181

Having made the town over to wardens and rev'rently
 Setting the company going,
 Bharat too, with his brother, set out, all his thoughts
 Upon Rama and Sita bestowing.

भरत का
चित्रकूट-गमन

चौपाई १८८

राम दरस बस सब नर नारी । जनु करि करिनि चले तकि बारी ॥
 बन सिय रामु समुद्धि मन माही । सानुज भरत पयादेहि जाही ॥
 देखि सनेहु लोग अनुगगे । उतरि चले हय गय रथ त्यागे ॥
 जाइ समीप राखि निज डोली । राम मातु मृदु बानी बोली ॥
 तात चढ़हु रथ बलि महतारी । होइहि प्रिय परिवारु दुखारी ॥
 तुम्हरे चलत चलिहि सब लोगू । सकल सोक कृस नहि मग जोगू ॥
 सिर धरि बचन चरन सिरु नाई । रथ चढ़ि चलत भए दोउ भाई ॥
 तमसा प्रथम दिवस करि बासू । दूसर गोमति तीर निवासू ॥

CHAUPAI 188

To see Rama once more all the people were keen
As when tired thirsty elephants water have seen.
"Sita-Rama must walk in the forest today,"
With this thought the two brothers on foot made their way;
This loving example to all seemed so splendid,
That they too from beast or conveyance descended.
Kausalya near Bharat her palanquin stopped,
And this hint in tones tender and loving she dropped:
"As your mother I ask you your chariot to mount,
"Of your poor friends and family taking account;
"Since you walk, they walk too; this allegiance is owed;
"But from weakness they're tired and not fit for this road."
Bharat heeded her words as a dutiful son;
In their chariot the two brothers sat and went on;
Thus they came to the Tamasa's bank the first day,
And the next on the Gomati's shore made their stay.

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BHARAT'S
JOURNEY TO
CHITRAKUTA

दोहा १८२

पय अहार फल अमन एक निमि भोजन एक लोग ।
करत राम हित नेम व्रत परिहरि भूपन भोग ॥

DOHA 182

But once, and at night, they ate fruit and drank milk,
And the time then they quietly spent;
In their loyal devotion to Rama, all comfort
And luxury each one forewent.

चौपाई १८९

सईं तीर वसि चले विहाने । सृंगवेग्पुर सब निअगाने ॥
समाचार सब सुने निपादा । हृदये विचार करइ भविपादा ॥
कार्गन कवन भरनु वन जाहीं । है कछु कपट भाव मन माहीं ॥
जाँ पै जिअं न होनि कुटिलाई । तौ कत लीन्ह मंग कटकाई ॥
जानहिं मानुज रामहि मारी । करौं अकंटक राजु सुखारी ॥



भरत न गजनीति उर आनी । नव कलकु अब जीवनु हानी ॥
सकल सुरासुर जुर्गह ज़काग । गामहि समग न जीतनिहाग ॥
का आचरजु भरनु अम कर्ही । नहि विप वलि अमित्र फल फर्ही ॥

CHAUPAI 189

On the Sai's banks resting, at daybreak once more
They set out and approached near to Singaverpuri
When the ferrymen's chief of their coming got word
In distress he considered the news he had heard,
"Why must Bharat go now to the woods?" By the signs
"He is going, I think, with deceitful designs,
"If at heart he were not contemplating some wrong,
"Would he have all these people, this army, along" 673
"It may be that now Rama and Lakshman hell kill,
"Then as king, with no hindrance, then places hell fill,
"If so, then sound rule he ignores or opposes,
"To guilt and to danger himself he exposes,
"Tho' all gods and demons for war were uniting
"They never could overcome Rama by fighting
"That Bharat should act so gives me no surprise,
"From a poison vine's shoots heav'nly fruit does not rise"

भरत का
चित्रवट-गमन

दोहा १८३

अम विचारि गुह जानि मन कहेउ मजग मब हाह ।
हथवाँसहु बोगहु तरनि कीजिय घाटारोहु ॥

DOHA 183

As he thought of these things Guha said to his people,
"We all must be cautious and wary,
"We'll sink all the boats, with their oars and their rudders,
"And so we will close up the ferry

चौपाई १९०

होहु संजोइल रोकहु घाटा । ठाठहु सकल मरट के ठाटा ॥
सनमुख लोह भरन मन लेऊ । जिअत न सुरमगि उतरन देऊ ॥

समरु मरन पुनि सुरसरि तीरा । राम काजु छनभंगु सरीरा ॥
 भरत भाइ नृप मैं जन नीचू । बड़े भाग अस पाइअ मीचू ॥
 स्वामि काज करिहउँ रन रारी । जस धवलिहउँ भुवन दस चारी ॥
 तजउँ प्रान रघुनाथ निहोरे । दुँहैं हाथ मुद मोदक मोरे ॥
 साधु समाज न जाकर लेखा । राम भगत महुँ जासु न रेखा ॥
 जायँ जिअत जग सो महि भारू । जननी जोबन विटप कुठारू ॥

CHAUPAI 190

“Close the ferry at once! Then when Bharat arrives,
 “All be ready to stop him, at cost of your lives!

“Take your weapons and fight him, nor heed any loss!
 “Over Ganges alive we will not let him cross.

“Our gain? Death in war! On the banks of this river!
 “Our frail body given for Rama the Giver!

“Of base birth are we, and our foe is a king!
 “To us all such a death a bright future will bring!

“I'll fight for my master, in his cause endeavour,
 “And win fame and glory in all worlds forever!

“If for Raghunath here my life I lay down
 “I shall hold in both hands truest joys and renown.

“The man who with Rama's true friends is not counted,
 “Or is not a saint having evil surmounted,

“Is simply a burden on earth, and in truth
 “He's an axe to the tree of his own mother's youth!”

दोहा १८४

बिगत विषाद निपादपति सबहि बढ़ाइ उछाहु ।

सुमिरि राम माँगेत तुरत तरकस धनुष सनाहु ॥

DOHA 184

Thus the chief of the boatmen his followers rallied,

Their courage in battle to show;

Then with thoughts upon Rama he cailed for his coat
 Of fine mail and his quiver and bow.

चौपाई १९१

बगहु भाडु सजहु सजोऊ । सुनि रजाड कदगाड न कोऊ ॥
भलेहि नाथ सब कहहि महग्या । एकहि एक बढावड कग्या ॥
चले निगद जोहारि जोहारी । सूर मकल रन रुचइ गरी ॥
सुमिरि गम पद पकज पनही । भाथी वाँथि चढाइन्हि धनुही ॥
अँगरी पहिरि कूँडि मग धग्ही । फग्मा वाम मेल मम कर्ही ॥
एक कुमल अनि ओडन खाँड । कूदहि गगन मनहुं छिति छाँडे ॥
निज निज साजु ममाजु बनाई । गुह रातहि जोहार जाई ॥
देखि सुभट सब लायक जान । लद लद नाम सकल मनमाने ॥

CHAUPAI 191

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“Hurry, brothers! Be ready to give me your aid!

“You have all heard my orders, let none be afraid!”

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“It is well, master,” said they all, raising loud cheers,

And encouraged each other, no time now for fears

They saluted their chieftain and then hurried off—

Eager soldiers now—habits of boatmen to doff,

With then thoughts upon Lord Rama's feet they all slung

On then shoulders then quivers, then bows they strung,

Axes, maces and spears were all quickly prepared,

Shields and helmets were donned—now the foe might be dared!.

Some had swords, so expertly with these could they fight,

That in springing they seemed foes in heaven to smite

Thus arming themselves in the way to them suited,

They came to Chief Guha and him they saluted,

His soldiers he saw well-equipped and expressed

His regard for each one, then his band he addressed

दोहा १८५

भरन का
चित्रकृत-गमन

भाइहु लावहु धोख जनि आजु काज वड मोहि ।

सुनि सरोष बोले सुभट बीरु अधीरु न होहि ॥

DOHA 185

“Come, my brothers! Let none of you fail me today,
 “As we face this great challenge and task!”
 They indignantly answered him, “Never fear, master!
 “We’re ready to do all you ask.

चौपाई १९२

गम प्रताप नाथ बल तोरे । कर्गह कटक विनु भट विन घोरे ॥
 जीवत पाउ न पाले धरही । रुड मुडमय मंदिनि करही ॥
 दीख निपादनाथ भल टोलू । कहेउ वजाउ जुआऊ ढोलू ॥
 एतना कहन छीक भइ वाएँ । कहेउ मगुनिअन्ह खेत मुहाएँ ॥
 बूढु एक कह सगुन विचारी । भरनहि मिलिअ न होडहि रारी ॥
 गमहि भरतु मनावन जाही । सगुन कहइ अम विग्रहु नाही ॥
 मुनि गुडु कहइ नीक कह बृद्धा । सहमा करि पछिनाहि विमूढा ॥
 भरत सुभाउ मीलु विन वज्र । वडि हित हानि जानि विनु जज्र ॥

CHAUPAI 192

BHARAT'S
JOURNEY TO
CHITRAKUTA

“By your might and with Lord Rama’s aid, all we can
 “We will do, leave our foeman without horse or man!
 “We will cover the earth with skulls, corpses and death,
 “Not one foot will we yield or withdraw while we’ve breath!”
 When the chieftain had inspected his warrior band,
 “Sound the drums and go forward,” he gave his command.
 But, just then on the left in the ranks a man sneezed;
 “That’s a good omen,” said the soothsayers, well-pleased;
 But an elder considered the omen and said,
 “Bharat’s come, but don’t fight him; no blood must be shed;
 “To Lord Rama he’s going, but why? To entreat him,
 “Not fight him; the sign says, ‘tis thus he will meet him.’”
 Said Guha, “The words of the old man are wise;
 “Fools act quickly, but meet with regretful surprise;
 “We must first of all know Bharat’s spirit and aim;
 “Or we’ll suffer, by fighting him, great loss and shame.

दोहा १८६

गहू घाट भट मिमिटि सव लड़ मग्म मिलि जाऊ ।
बूझि मित्र अरि मध्य गति तवु तमु करिहा आऊ ॥

DOHA 186

“Hold together, my men! Keep the ferry well guarded,
“While I go to see what this means,
“We will make our own plans when we know he's a friend
‘Foe, or neutral - know which way he leans

चौपाई १९३

लखव रनह मुभायं मुहाण । वैस प्रीति नहि दुर्द दुर्गाण ॥ ६
अम रहि भ- मजोवन लाग । कद मल फठ खग मग माग ॥ ६७७
मीन पीन पाठीन पुगान । भरि भारि भार रहाग्न्ह जान ॥
मिलन माजु मजि मिलन मिथाण । मगलमूल मगन मभ पाण ॥
दक्षि दिगि त कहि निज नाम । कीन्ह मनीमहि दउ प्रनाम् ॥
जानि गमप्रिय दीन्ह अमीमा । भगतहि कहउ वआउ मनीमा ॥
गम मध्वा मुनि स्यदनु त्यागा । चल उतरि उमगत अनुगगा ॥
गाउ जानि गुर्ज नाउ मनाई । कीन्ह जाहार्म माय मनि लाई ॥

CHAUHAI 193

“Bharat's heart by his temper will soon be revealed
‘Love and hatred can never for long be concealed
With these words he made ready a gift to present,
For the best roots and fruits birds and beasts quickly sent,
Near-by fishermen brought to him many big fish
In great baskets, the finest, and all he could wish,
To meet Bharat he then with his present set out
Seeing many good omens to scatter all doubt
When he saw saint Vashishth from a distance he made
His obeisance and told him his name and his trade
The saint blessed him as one to Lord Rama endeared,
And told Bharat from him there was naught to be feared

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भरत का
चिन्हस्त गमन

At this from his chariot Bharat dismounted,
And went to this man whom as friend Rama counted;
The chief told his village, his name and his birth,
And bowed low to the prince, his head touching the earth.

दोहा १८७

करत दंडवन देखि तेहि भरत लीन्ह उर लाइ ।
मनहुँ लखन सन भेट भइ प्रेम न हृदयँ समाइ ॥

DOHA 187

As he made his respectful salute, Bharat raised him
And to him this humble friend strained;
'Twas as tho' he were meeting with Lakshman, the love
He felt for him could not be contained.

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चौपाई १९४

भेटत भरतु ताहि अति प्रीती । लोग सिराहिं प्रेम कै रीती ॥
धन्य धन्य धुनि मंगल मूला । सुर मराहि तेहि वग्मिहि फूला ॥ ६
लोक बेद सब भाँतिहि नीचा । जासु छाँह छुइ लेइआ सींचा ॥
तेहि भरि अंक राम लघु भाता । मिलत पुलक परिपूर्णित गाता ॥
राम राम कहि जे जमुहाहीं । तिन्हहि न पाप पुंज समुहाहीं ॥
येहि तौ राम लाइ उर लीन्हा । कुल समेत जगु पावन कीन्हा ॥
करमनास जलु सुरसरि परहै । तेहि को कहहु सीम नहि धरहै ॥
उलटा नामु जपन जगु जाना । वालमीकि भाए ब्रह्म समाना ॥

CHAUPAI 194

As for Guha the prince showed love eager and warm,
All the people praised highly his lovable charm;
"God be praised! God be praised!" rose in happy accord,
And the gods with their praise streams of flowers outpoured;
They said, "By all laws he is base, and pollution
"He brings by his shadow; it calls for ablution;
"Yet him to his arms Rāma's brother has taken;
"His touch thrills of love in the prince did awaken.

“Cry once, ‘Rama! Rama’! Yes, even when yawning,
“Against you your countless sins then have no dawning,
“Since Rama this man in his arms has embraced,
“For his fam’ly and him is uncleanness erased
“If into the pure Ganges a stream’s water flows,
“It is honoured as holy—that ev’ryone knows,
“When Rama’s name backwards Valmīki repeated,
“With Brahma he equal became, ’tis related

दोहा १८८

स्वपच सवर खम जनम जड पावर कोल किगत ।
गमु कहत पावन परम होन भुवन विग्यात ॥

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DOHA 188

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“A dog-eater, foreigner, fool, base-born churl,
“A wild jungle man, or one out cast,
“By repeating the name of Lord Rama becomes
“World-renowned and all holy at last

चौपाई १९५

भरत ना
चित्रकृष्ण गमन

नहि अचिरिजु जुग जुग चलि आई । कहि न दीन्हि रधुर्मा बडाई ॥
गम नाम महिमा सुर कहही । सुनि सुनि अवध लोग सुखु लहही ॥
गममखहि मिलि भरतु मप्रेमा । पँछी कुमल मुमगल खेमा ॥
देखि भरत कर सीलु मनेहू । भा निपाद तेहि समय विदेहू ॥
सकुच मनेहू मोदु मन बाढा । भरतहि चिनवत एकटक ठाढा ॥
धरि धीरजु पद वदि वहोरी । विनय मप्रेम करन कर जोरी ॥
कुमल मूल पद पकज पेखी । मे निहुं काल कुमल निज लेखी ॥
अब प्रभु परम अनुग्रह तोर । सहित कोटि कुल मगल मोर ॥

CHAUPAI 195

“It always has been so and is not surprising,
“There’s uplift for any by Rama’s upraising”

As thus the gods sang Rama’s praise and great glory,
The people of Avadh rejoiced in the story

By meeting with Rama's friend Bharat was fired
 With new love, of his welfare and health he enquired
 As Bharat such honour and love on him showered,
 The chief of the boatmen was all over-powered,
 In love's glad confusion, himself he forgot
 And stood gazing at Bharat, stock-still in one spot,
 Then he rallied himself at the prince's feet fell,
 And hands folded be an his deep feelings to tell
 "When I saw those fair feet lotus-like fount of bliss,
 "Then all joys and all kingdoms I seemed to possess,
 "But my lord's grace and favour much more have procured,
 "Now for numberless ages this joy is secured

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दोहा १८९

ममुङ्गि मोर्गि कग्नति कुलु प्रभु महिमा जिअ जोइ ।
 जो न भजउ रघवीर पद जग विधि वचित मोइ ॥ ४

DOHA 189

"When within my own mind, with my base birth and deeds,
 "My lord's glory and grace are compared,
 "If I did not praise Rama I surely should be
 "By the world and its vile ways ensnared

चौपाई १९६

कपटी कायरु कुमति कुजानी । लोक वेद व्राह्मण सब भानी ॥
 गम कीन्ह आपन जवही न । भाउ भुवन भपन तवही न ॥
 ४ देवि प्रीति मुनि विनय मुहाँ । मिलउ वहोरि भग्न लघु भाँ ॥
 कहि निपाद निज नामु मुवानी । सादर मकल जोहागी गनी ॥
 जानि लखन मम देहि अमीमा । जिअहु मुखी मय लाख बगीमा ॥
 निरमि निपादु नगर नर नारी । भाग सुखी जनु लखनु निहागी ॥
 कहहि लहेउ येहि जीवन लूह । भटेउ रामभद्र भरि बाहु ॥
 सुनि निपादु निज भाग वडाई । प्रमुदित मन लै चलेउ लेवाई ॥

CHAUPAI 196

“I’m deceitful, a coward, low-minded, low-born;
“Laws of God and man ban me as worthy of scorn;
“But since Rama has found me and made me his own,
“I’m a glory to men, like a king on a throne.”

Then Shatrughna embraced him, as he too beheld
How from Guha’s heart humble affection upwelled.

Guha told the queen-mothers his name and avowed
For them also his homage, as lowly he bowed;

They all blessed him, as Lakshman, and said, “May you thrive,
“And may joy for ten million years keep you alive!”

All the citizens, seeing the boatman, rejoiced, ६८१
And as they saw Lakshman, their happiness voiced:

“Here’s a man who has won,” they said, “life’s greatest prize; 681
“Rama’s brother embraced him before our own eyes”

The boatman his happiness showed as he guided
Them on, and himself to their goodwill confided.

दोहा १००

मनकारे मेवक मकल चले स्वामि रुव पाड ।

घर नर तर मर वाग वन वाम वनापन्हि जाड ॥

DOHA 190

The boatmen the will of their chieftain soon learned
From his signals, and quick to obey,
Beneath trees, on the banks and in groves they put up
Resting places where these guests might stay

चौपाई १९७

मृगबेर्गपुर भरत दीख जव । भे मनेहं सब अग मिथिल तव ॥
सोहत दिएं निपादहि लाग । जनु तनु धरे विपय अनुगगू ॥
येहि विधि भरत मेनु सब मगा । दीखि जाइ जग पावनि गगा ॥
रामधाट कहैं कीन्ह प्रनामू । भा मनु मगनु मिले जनु रामू ॥
करहि प्रनाम नगर नर नारी । मुदित ब्रह्मस्य वारि निहारी ॥

भरत का
चित्रकूट-गमन

करि मज्जनु माँगहि कर जोरी । रामचंद्र पद प्रीति न थोरी ॥
 भरत कहेउ सुरसरि तव रेनू । सकल सुखद सेवक सुरधेनू ॥
 जोरि पानि बर माँगउँ एहू । सीय राम पद सहज सनेहू ॥

CHAUPAI 197

When Prince Bharat saw Sringerpur, ev'ry limb
 Seemed to tremble and faint, as love swept over him;
 As he walked with the boatman, this beautiful pair
 Seemed like Love and Humility incarnate there.
 With his army thus Bharat the pure Ganges saw,
 That can cleanse the whole world from each sin and each flaw;
 When he bowed at the ford where Lord Rama had crossed,
 As tho' seeing him now, in a trance he seemed lost.
 When offering homage, Avadh's sons and daughters
 Rejoiced as they looked upon these divine waters;
 They bathed in the river and prayed the Creator,
 "May our love for Rama's feet ever grow greater.
 Said Bharat, "Fair Ganges, the sands on your shore
 "Grant us bliss, like the Heavenly Cow, evermore;
 "Humbly folding my hands, here I make this my plea,
 "Love for Sita and Rama unchanging grant me."

दोहा १९१

येहि विधि मज्जनु भरतु करि गुर अनुसासन पाइ ।
 मातु नहानीं जानि सब डेरा चले लवाइ ॥

DOHA 191

Having bathed in the river himself, of his master
 Permission then Bharat requested;
 Gave help to the queens in their bathing, then led them
 To huts where that night they all rested.

चौपाई १९८

जहाँ तहाँ लोगन्ह डेरा कीन्हा । भरत सोधु सबहीं कर लीन्हा ॥
 गुर सेवा करि आयेसु पाई । राममातु पर्हि गे दोउ भाई ॥

चरन चौपि कहि कहि मृदु वानी । जननी सकल भग्न मनमानी ॥
भाटहि सौपि मातु सेवकार्द । आपु निपादहि लीन्ह बोलार्द ॥
चले सखा कर सो कर जोरे । मिथिल सरीरु मनेहु न थोरे ॥
पूँछन मवहि सो ठाउ देवाऊ । नेकु नयन मन जग्नि जुडाऊ ॥
जहं मिय गमु लखनु निमि सोए । कहन भरे जल लोचन कोए ॥
भग्न बचन मुनि भाइ विपादू । तुग्न तहो लेइ गाइ निपादू ॥

CHAUPAI 198

To the huts of his people next, wherever found,
To see how they all fared, Bharat made his night's round
Their service to Vashishth the brothers then rendered,
And next to Kausalya their help again tendered,

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They honoured the queens as they kissed each one's feet,
Speaking to them in tones that were restful and sweet

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Bharat trusted the queens to Shatrughna and sent
For his new boatman friend, and together they went,

Hand in hand the two friends went off, faint with excess
Of their love, but from faintness their love was no less

Bharat said, "My eyes burn with desire and are hot,
"It will give me relief when you show me the s, t

"Where that night Sita, Rama and Lakshman all slept"
As he said this, his eyes warm and loving tears wept

When he heard Bharat's wishes, in loving response,
To that dear sacred spot Guha took him at once.

दोहा १९२

जहं मिसुपा पुनीत तरु रघुबर किए विनामु ।
अति मनेह सादर भरत कीन्हेउ दड प्रनामु ॥

DOHA 192

To the beautiful shisham tree Guha led Bharat
Where Rama once lay down to rest;
There the prince offered worship with love and respect
For a place now so hallowed and blest.

भरत का
वित्रकूट-गमन

चौपाई १९९

कुम सॉथरी निहारि सुहार्द । कीन्ह प्रनामु प्रदच्छन जाई ॥
 चरन रेख रज आँखिन्ह लाई । बनड न कहत प्रीति अधिकाई ॥
 कनक बिंदु दुइ चाँकिक देखे । रावे सीम सीय मम लेखे ॥
 सजल विलोचन हृदयं गलानी । कहत मखा मन वचन सुवानी ॥
 म्रीहत सीय विर्गं दुनिहीना । जथा अवध नर नारि मलीना ॥
 पिता जनक देउं पटतर केही । करतल भोगु जोगु जग जेही ॥
 समुर भानु कुल भानु भुआलू । जेहि मिहान अमगवतिपालू ॥
 प्राननाथु रघुनाथ गोमाई । जो वड होत मो गम वडाई ॥

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CHAUPAI 199

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At the sight he saluted the couch of soft grass,
 And around it began in deep reverence to pass,
 On his eyes from those foot-prints he placed the dear dust,
 Tho' words failed, love burst from him, for show it he must,
 He picked up sev'ial small shining spangles of gold,
 On his head placed them, love thus for Sita he told;
 With a heart that was aching and eyes filled with tears,
 He told Guha his sorrows, his love and his fears:
 "Torn from Sita, these spangles their brightness have lost;
 "So the people of Avadh are troubled and tossed;
 "Her father is Janak with whom no one measures,
 "In whose hands are held the world's learning and pleasures;
 "Her father-in-law Dasrath, Sun-like, and king
 "Of the Sun-Race, whose praises high heaven must sing,
 "And her husband is Rama, who all things ordains,
 "By whose greatness a great man his greatness attains.

दोहा १९३

पतिदेवता सुतीयमनि सीय सॉथरी देखि ।
 विहग्न हृदउ न हह्नि हर पवि तँ कठिन विमेपि ॥

DOHA 193

"Here I gaze on the couch of that jewel of women,
"Of Sita, that wife so devoted;
"My heart does not break with its pain; it must be
"Hard as iron, from evil deep-rooted.

चौपाई २००

लालन जोगु लखन लघु लोने । भे न भाड अम अहाहि न होने ॥
पुरजन प्रिय पितु मानु दुलारे । मिय ग्घुवीर्गहि प्रानपिआरे ॥
मृड मूर्गति मुकुमार मुभाऊ । नात वाउ तन लाग न काऊ ॥
ते वन महाहि विपति सब भाँती । निदरे कोटि कुलिम येहि छानी ॥
राम जनमि जग कीन्ह उजागर । रूप सील सुख सब गुन सागर ॥
पुरजन परिंगर गुर पितु माना । राम सुभाउ सबहि मुखदाता ॥
बैरिडि राम वडाई करहीं । बोलनि मिलनि विनय मन हरहीं ॥
सारद कोटि कोटि सत सेपा । करि न सकहि प्रभु गुन गन लेखा ॥

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CHAUPAI 200

"Lakshman, comely and young, he too needs loving care;
"As a brother there's none that with him can compare;
"His parents and people in warm love enfold him...
"Both Sita and Rama than life dearer hold him;
"Of well-refined sweetness his nature's composed;
"He was never to hot winds or hardships exposed;
"He—not I! (Ah! my heart in its hardness is worse
"Than great thunderbolts) shares the world's troubles and curse.
"And Rama, whose birth the whole world has enlightened,
"And all things with beauty and virtue has brightened;
"To people and family, parents and 'acher
"He always gives happiness, such is his nature;
"His enemies render the praise that is due him;
"His courteous speech and ways draw all hearts to him;
"A myriad gods, each with myriad tongues,
"Could not tell all the praise that to Rama belongs.

भरत का
चित्रकूट-गमन

दोहा १९४

सुखसरूप रघुंसमनि मंगल मोद निधान ।
ते सोवत कुस डासि महि विधि गति अति बलवान ॥

DOHA 194

“He is incarnate bliss and the fountain of joy;
“He’s the gem of Raghu’s royal line;
“Yet he slept on the earth on this grass; none the ways
“Of the Almighty Lord can divine.

चौपाई २०१

राम सुना दुखु कान न काऊ । जीवनतह जिमि जोगवड गऊ ॥
पलक नयन फनि मनि जेहि भाँती । जोगवहि जननि सकल दिन राती ॥
ते अब फिगत विपिन पदचारी । कद मूल फल फूल अहारी ॥
धिग कहकई अमगल मूला । भडसि प्रानप्रियतम प्रतिकूला ॥
मे धिग धिग अघ उदधि अभागी । मबु उतपातु भण्ड जेहि लागी ॥
कुल कलकु करि सृजेउ विधाता । माडँ दोह मोहि कीन्ह कुमाता ॥
सुनि सप्रेम समझाव निपादू । नाथ करिआ कन वादि विपादू ॥
राम तुम्हहि प्रिय तुम्ह प्रिय गमहि । येह निञ्जोसु दोसु विधि वामहि ॥

CHAUPAI 201

“Pain never was mentioned where Rama could hear it;
“The king watched him well, that he never might fear it;
“The queen-mothers guarded him, too, day and night,
“As the snake guards its gem, or the lids eyes and sight.
“But on foot now and in the dense forest he walks;
“For his food he has but roots and fruits, leaves and stalks.
“The vile source of all ill is Kaikeyi accursed,
“Who for him who is dearest her hatred has nursed.
“Wholly wretched and cursed am I, evil’s fount;
“All these troubles have come solely on my account;
“A stain on our family name God created me;
“Foe to my master a bad mother fated me.”

As he thus spoke, Guha lovingly pled,
"It is useless to pile all these things on your head;
"Dear is Rama to you, you to him are the same;
"All is due to perverse, cruel fate, none's to blame.

छन्द ८

बिधि बाम की करनी कठिन जेहि मातु कीन्ही वावरी ।
तेहि गति पुनि पुनि करहि प्रभु मादर मरहना गवरी ॥
तुलसी न तुम्ह सों गम प्रीतमु कहतु हौ सौहं किएँ ।
परिनाम मगलु जानि अपने आनिए धीर्घु हिएँ ॥

CHHAND 8

"Due to nothing but Fate, Is this sad sorry state;
"Thus the mind of your mother was turned;
"Rama, when here he stayed, Highest praise to you paid,
"And from him of your goodness I learned. 687

"Now I say, knowing both, Yes, I swear on my oath!
"None is dearer to him than yourself,
"You will surely exult, In the happy result.
"Be then patient in Rama's behalf. 687

भरत का
चित्रकूट-गमन

सोरथा ८

अतरजामी रामु सकुच मप्रेम कृपायतन ।
चलिअ करिअ विभामु येह विचार दृढ आनि मन ॥

SORATHA 8

"Lord Rama, all-seeing, all-knowing,
"Is kindly and loving and patient with all;
"Your trust upon him then bestowing,
"In confident quietness take now your rest."

चौपाई २०२

सखा बचन सुनि उर धरि धीरा । वास चले सुमिरत रघुबीरा ॥
येह सुधि पाइ नगर नर नारी । चले बिलोकन आरन भारी ॥
परदखिना करि करहि प्रनामा । देहि कइकइहि खोरि निकामा ॥

भरि भरि बारि बिलोचन लेहीं । वाम विधातहि दूपन देही ॥
 एक सराहहि भरन सनेह । कोउ कह नृपति निवाहेउ नेह ॥
 निदहि आपु सराहि निपादहि । को कहि सकइ विमोह विपादहि ॥
 येहि विधि राति लोगु सबु जागा । भा भिनुसारु गुदाग लागा ॥
 गुरहि सुनावं चढाइ सुहाई । नई नाव सब मातु चढाई ॥
 दंड चारि महं भा सबु पारा । उतरि भरन तब सबहि संभाग ॥

CHAUPAI 202

At the words of his friend, Bharat's spirits arose,
 And remembering Rama he went to repose.

When the citizens heard what had happened, they too
 Went to see the dear spot, their hearts heavy with woe;

Their eyes streamed with hot tears as the place they approached,
 And the unhappy deeds of blind fate they reproached;

They went round it, hands rev'rently clasped, and then paused;
 At Kaikeyi they railed who these troubles had caused;

The devotion of Bharat some greatly extolled;
 How the king had fulfilled love's demands others told;

The boatman they praised, but themselves they berated;
 They all were distressed, overcome, agitated.

They passed the whole night thus in deep wakeful sorrow,
 They started their crossing as dawned a new morrow;

Vashishth in a beautiful boat was first seated,
 Then all of the queens in one newly completed;

The whole of the party in four hours had crossed;
 Bharat counted them then, to be sure none were lost.

दोहा १९५

प्रात क्रिया करि मातु पद वंदि गुरहि मिरु नाइ ।
 आगे किए निपाद गन दीन्हेउ कटकु चलाइ ॥

DOHA 195

All his morning rites done, Bharat greeted with honour
 His mothers and teacher belov'd;

Then, the boatmen ahead as then guides, the whole band
On their journey again forward movcd

चौपाई २०३

किंडु निपादनायु अगुआर्द । मानु पाश्फी मफ्ल चलार्द ॥
साथ बोलाइ भाइ लघ दीन्हा । विप्रन्ह महित गवनु गुर कीन्हा ॥
आपु सुर्गसिंहि कीन्ह प्रनाम । सुमिरे लघन महित मिय गम् ॥
गवने भरन पयादहि पार्द । कातल सग जाहि दोरिआर्द ॥
कहहि सुसवक वार्गहि वाग । हाउथ नाय जम्ब अमवाग ॥
गम् पयादेहि पाउ मिवाण । हम कह रथ गज वाजि वनाण ॥
मिर भर जाउ उचित अस माग । मव त मवक धग्मु कठाग ॥
देखि भरन गनि मृदु बानी । मव मवक गन कर्गहि गलानी ॥

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CHAUPAI 20.

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Guha, chief of the boatmen ahead of all went,
Then the queens in their chains after him Bharat sent,
Then he placed his young brother in charge of that group,
And his teacher he sent with the large priestly troop
Himself on the Ganges with reverence calling,
And Rama and Sita and Lakshman recalling
On foot he set out once again on his course
While behind, by its bridle now led came his horse
Faithful servants again and again to him cried,
"Mount your horse now, good master! Pray mount, sir, and ride!"
Bharat said "While on foot Rama walks, I refuse,
"Horses, chariots, elephants, I will not use,
"If I walked on my head it would be better still."
"Servants' duties and places are hard ones to fill"
His words made the servants all saddened and worried,
Those seeing him meekly on foot and unhurried

भरत का
चित्रकूट-
गमन

दोहा १९६

भरत तीसरे पहर कहं कीन्ह प्रवेमु प्रयाग ।
कहत राम मिय राम मिय उमगि उमगि अनुगाग ॥

DOHA 196

When noon-tide was past, with his people Prince Bharat
 Prayag, pure and sacred town, entered;
 "O Sita! O Rama!" he cried, "Sita-Rama!"
 His longing and love in them centered.

चौगाई २०४

झलका झलकत पायन्ह कैसें । वंकज कोस ओस कन जैसें ॥
 भरत पयादेहि आए आजू । भएउ दुखित सुनि सकल समाजू ॥
 खवरि लीन्ह सब लोग नहाए । कीन्ह प्रनामु त्रिवेनिहि आए ॥
 सविधि मितासित नीर नहाने । दिए दान महिसुर सनमाने ॥
 देखत स्यामल धबल हिलोरे । पुलकि मरीर भरत कर जोरे ॥
 सकल कामप्रद तीरथराऊ । वेद विदित जग प्रगट प्रभाऊ ॥
 माँगउ भीख त्यागि निज धरमू । आरन काह न करइ कुकरमू ॥
 अस जिअं जानि सुजान मुदानी । सफल करहि जग जाचक वानी ॥

CHAUPAI 204

As onward he walked, on his feet there were blisters
 That glistened like dew-drops on lotus-bud clusters.

The people, on hearing that Bharat had walked
 All that day in distress, of his humbleness talked.

The people first bathed at the three rivers' junction;
 Then Bharat in rev'rence prepared for that function;
 He bathed in those waters that give holy cleansing,
 Munificent largess to Brahmans dispensing;

He gazed at the waves dark and light there before him,
 And rev'rently said, as emotion swept o'er him,

" 'Tis here that all blessings are given and sealed;
 "Spot most sacred, in scripture your pow'r is revealed;
 "King's duties forbid, yet I stand here a beggar;
 "When pained, men do wrong; yes! to do it are eager;
 "Well knowing this fact, all this world's noble givers
 "Respond to the suppliant's pray'r, sainted rivers!

दोहा १९७

अरथ न धरम न काम रुचि गति न चहूँ निर्गवान ।
जनम जनम रति राम पद यह वरदान न जान ॥

DOHA 197

“Not treasure, or righteousness pleasure, or freedom
“From birth—not for these do I plead,
“But whenever and wherever born, may my heart
“Love Lord Rama—this one boon I need

चोपार्ड २०५

जानहुँ गमु कुटिल करि माही । लोगु कहउ गुर माहिव द्रोही ॥
सीता राम चरन गति मोर । अनुदिन बहउ अनुग्रह तोर ॥
जलदु जनम भरि सुरनि विमारउ । जाचन जलु पवि पाहन डारउ ॥
चानकु रटनि घट घटि जाई । बह प्रमु सब भाति भलाई ॥
कनकहि वान चदट जिमि दाह । तिमि प्रियतम पद नेम निवाह ॥
भरन बचन सुनि माझ त्रिवनी । भइ मृदु वानि सुमगल देनी ॥
तात भरन तुम्ह सब विधि माधू । राम चरन अनुगग अगाधू ॥
बादि गलानि करहु मन माही । तुम्ह सम गमहि कोउ प्रिय नाही ॥

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भरत का
चित्रकूट-
गमन

CHAUPAI 205

“My folly may be known to Rama, my master
“Men say I’m his foe and have brought him disaster,
“But give me in mercy this one thing I want,
“Love for Rama’s and Sita’s dear feet to me grant
“Tho’ the clouds fail their duty and instead of rain
“Pour down nothing but hail, and the birds call in vain
“Tho’ the birds disappointed their flocks less cries cease,
“May the love of my heart for Lord Rama increase,
“And as gold is refined when ’tis cast in the fire,
“May my love grow when flames of affliction rise high’
From the waters aro e, like a soft gentle wave,
A sweet voice that this answer to Bharat there gave

"My son Bharat, in all ways I know you sincere,
 "That to Lord Rama's feet with true love you adhere;
 "It is useless to harbour such grief in your mind;
 "To Lord Rama none dearer than you could I find "

दोहा १९८

तनु पुलकेउ हियैं हरपु मुनि वेन बचन अनुकूल ।
 भरत धन्य कहि धन्य मुग हरपित वरपहि फूल ॥

DOHA 198

As these kind gracious words from the rivers he heard,
 Thro' and thro' with his joy Bharat thrilled,
 While the gods rained down flowers and hailed him with praise,
 Heav'n and earth with their glad cries were filled

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चौपाई २०६

प्रमुदित तीरथगज निवासी । वैखानम बटु गृही उदासी ॥
 कहनि परमपर मिलि दम पाचा । भरत मनेहु सीलु मुचि सॉचा ॥
 मनन राम गुन ग्राम सुटाए । भगद्वाज मुनिवर पहि आए ॥
 दउ प्रनामु करन मुनि देखे । मृगनिवन भाग्य निज लेखे ॥
 धाड उठाड लाड उर लीने । दीन्ह असीम कृतारथ कीने ॥
 आमनु दीन्ह नाइ मिल बैठे । चहन सकुच गृहं जनु भजि पैठे ॥
 मुनि पृच्छव किछु येह बड सोचू । बोले गिपि लखि सीलु संकोचू ॥
 सुनहु भरत हम सब मुधि पाई । विधि करनव पर किछु न बसाई ॥

CHAUPAI 206

These things that had happened delighted beholders,
 Prayag's pilgrims, students, monks, saints and householders;
 They said, as they gathered in groups and discussed,
 "True is Bharat in love, faithful too in his trust."

Hearing ev'rywhere men Rama's virtues proclaim,
 To the home of saint Bharadvaj Bharat soon came.

When the saint saw the prince, and to him Bharat bowed,
 "Here comes living good fortune!" he cried out aloud;

EVENTS IN
AVADH

He ran to the lad, raised and to his heart pressed him,
And wished him all good things in life as he blessed him;
He gave him a seat, but the lad, bowed and shrinking,
Seemed into the depths of deep shame to be sinking:
"He'll question me now, and be greatly incensed,"
Was his thought; the saint said, as the trouble he sensed,
"To me, Bharat, the things that have happened are known;
" "Tis God's doing and His work cannot be o'erthrown

दोहा १९९

तुम्ह गलानि जिअं जनि कग्हु ममुङ्गि मातु कग्नूनि ।
तात कइकइहि दोसु नहि गई गिग मनि धूनि ॥

DOHA 199

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"Understand what your mother did; let not your heart
"With its grief be so burdened and swollen;
" "Tis not Kaikeyi's fault, my son; by Fairasvati
"Your poor mother's good sense was stolen,

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चौपाई २०७

भरद्वाज-
आश्रम मे
भरत

यहउ कहत भल कहिह न कोऊ । लोकु बेदु बव सम । दोऊ ॥
तात तुम्हार विमल जसु गाई । पाइहि लोकहु बेदु वडाई ॥
लोक बेद समत सबु कहर्द । जेहि पितु देड गजु सो लहर्द ॥
गउ मत्यव्रत तुम्हाहि बोलाई । देन गजु सुखु धरमु वडाई ॥
रामु गवनु बन अनरय मूला । जो मुनि सकल विम्ब भड मूला ॥
सो भावी वस गनि अयानी । करि कुचालि अतहु पछिनानी ॥
तहेउ तुम्हार अलय अपगवू । कहइ सो अधम् अयान अमाध् ॥
कग्नेहु गजु त तुम्हाहि न दोगू । गणहि जेत सुनत सनोगू ॥

CHAUPAI 207

"If still you are troubled, then wisdom replies,
"Laws of scripture and man are upheld by the wise;
"The ages, my son, will proclaim your great glory,
"Both scripture and man be advanced by your story.

"By father bequeathed, the throne must be received
 "By his son, 'tis a law known to all, and believed,
 "The king on the throne, for his oath's sake, installed you,
 "To truth, joy and fame with the kingdom he called you
 "To th' woods Rama's banished, that's truly a crime,
 "The whole world at this news is distressed at this time,
 "The queen was the cause moved by fate and demented,
 "She now of her folly and sin has repented,
 "For this no blame rests upon you, not the least,
 "Who blames you is a sinful and ignorant beast,
 "To reign is no fault since your father conferred it,
 "And Rama would greatly rejoice if he heard it

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दोहा २००

अब अनि कीन्हेहु भरत भल तुम्हहि उचित मत एहु ।
 सकल सुमगल म्ल जग रघुवर चरन मनहु ॥

BHARAT
WITH
BHARADVAJ

DOHA 200

"But what you are doing is what should be done
 "It is right and will bear happy fruit,
 "True devotion to Rama—naught higher than this
 "Is achieved, of all joy 'tis the root

चौपाई २०८

सो तुम्हार धनु जीवनु प्राना । भृगिभाग को तुम्हहि समाना ॥
 येह तुम्हार आचरणु न ताना । दमग्थ मुञ्जन गम प्रिय भाना ॥
 मनहु भरत रघुपति मन माही । पेमपात्रु तुम्ह सम कोउ नाही ॥
 लखन राम सीतहि अनि प्रीति । निमि सबु तुम्हहि सगहन बीती ॥
 जाना मरमु नहान प्रयागा । मगन होहि तुम्हर अनुरागा ॥
 तुम्ह पर अस सनेहु रघुवर क । सुखु जीवन जग जस जड नर के ॥
 येह न अधिक रघुबीर बडाई । प्रनत कुटुब पाल रघुराई ॥
 तुम्ह तौ भरत मोर मत येहू । धरे देह जनु राम सनेहू ॥

EVENTS IN
AVADH

CHAUPAI 208

“This the breath of your life! This your unmeasured wealth!
“None can equal you now in good fortune and health;
“ “Tis not strange you are so, and such tributes have won;
“You are Rama’s own brother and Dasrath’s true son!
“Listen, Bharat! None ever such true love has showed,
“As on you always Lord Raghubur has bestowed;
“Lakshman, Rama and Sita—to all you are dear,
“All the time did they praise you, the night they were here;
“When they bathed in this river, this secret I learned;
“They were lost in deep joy as their thoughts to you turned;
“By such warm, earnest love to you Rama is bound,

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“As have fools for the joys that on earth may be found,

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“In him ’tis no great virtue such love to cherish;
“His own and their dear ones he always will nourish,
“I know that for Rama, all others above,
“You are truly the essence of incarnate love.

दोहा २०१

तुम्ह कहं भग्न कलक येह हम मव कहं उपदेमु ।
गम भगति रम मिद्धि हित भा येह ममउ गनेमु ॥

भग्नाज-
आथम मे
भग्न

DOHA 201

“The thing that seems wrong and reproachful to you,
“A new lesson to all of us teaches;
“In you and your love for Lord Rama, devotion
“Its highest and worthiest reaches.

चौपाई २०९

नव बिधु बिमल तात जसु तोग । रघुवर किकर कुमुद चकोरा ॥
उदित सदा अँथइहि कवहूँ ना । घटिहि न जग नभ दिन दूना ॥
कोक तिलोक प्रीति अति करिही । प्रभु प्रनामु रवि छबिहि न हरिही ॥
निसि दिन सुखद सदा मब काहू । ग्रसिहि न कइकइ करनबु गहू ॥
पूरन राम सुपेम पियूषा । गुर अवमान दोप नहि दूपा ॥

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राम भगत अब अमिश्र अघाहै । कीन्हितु सुलभ मुधा बसुधाहै ॥
भूप भगीरथ सुरसरि आनी । सुमिर्गत सकल मुमगल मानी ॥
दमरथ गुन गन वरनि न जाही । अधिकु कहा जहि सम जग नाही ॥

CHAUPAI 209

“Your glory, a clear new moon, draws Rama's servant,
“As partridge or lotus, with love pure and fervent,
“It always is rising its time never ceases,
“It wanes not on earth, day by day it increases
“Like night-birds, all souls by its brightness are drawn,
“Never fading, even when Rama's sun has its dawn,
“To all it gives joy day and night as they follow,
“The queen's wrong eclipse like this moon cannot swallow
“Tis filled with the love of the Lord as with nectar,
“No stains mar its face as the moon shows—grim spectre'
‘Of this all may drink now and find satisfaction,
‘For all tis made easy and nigh by your action
“A king's long austerities gave us this river¹
‘Which, as we recall it, gives blessing forever,
“But Dasiath's great virtues one never can tell,
“On this earth none can equal it much less excel

दोहा २०२

जामु मनेह मकान वम गमु प्रगङ्ग भग आङ ।
जे हर हिय नयननि कवहु निगम्बे नही शघाङ ॥

DOHA 202

“By this king's humble love we were given Lord Rama,
“Whose kindness none ever need forfeit,
“On whom Siva dwells with the eyes of his heart,
“Never weariness owning nor surfeit

1 King Bhagirath, who brought the Ganges from heaven by 1,000 years of austerities, the chief stîgam of those which in Garhwal join to become the Ganges is called the Bhâgnath.

EVENTS IN
AVADII

चौपाई २१०

कीर्गति विधु तुम्ह कीन्हि अनूपा । जहं वम गम पेम मृग रूपा ॥
तात गलानि करहु जिअं जाएं । डगहु दगिद्रहि पारम् पाएं ॥
मनहु भगत हम झृठ न कहही । उदासीन नापम वन रहहीं ॥
मव माधन् कर सुकल मुहावा । लखन गम भिय दगमन पावा ॥
तेहि फल कर फलु दगम् तुम्हाग । महिन पयाग सुभाग हमाग ॥
भगत धन्य तुम जग जम जाएँ । कहि अम पेम मगन मुनि भाएँ ॥
मुनि मुनि वचन मभासद हग्ये । माधु मगहि मुमन मुर वग्ये ॥
धन्य धन्य धुनि गगन पयागा । मुनि मुनि भगतु मगन अनुगगा ॥

CHAUPAI 210

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“This bright moon of your glory, here peerless it glows;

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“Love for Rama alone is the form its face shows;

“My son, do not hold in your heart thoughts so tragic;

“No need to be poor with the stone that is magic!

“Come, Bharat, I tell you the truth and no lie;

भरद्वाज-
आश्रम में
भरत

“In the woods an ascetic and hermit am I;

“All my hopes and endeavours their fruit have c' ained;

“Sight of Lakshman and Rama and Sita I've gained!

“Of the fruit of that fruit, sight of you, now possessed,

“With Prayag, I am also amazingly blessed.

“Happy Bharat! By all men your name is extolled.”

O'er the saint, as he paused, waves of warm feeling rolled.

At his words, all the people there gathered rejoiced;

As the gods rained down flowers, their praise the saints voiced:

“Glory! Hail!” from Prayag to heav'n rose their glad cries,

While Prince Bharat seemed lost in his happy surprise.

दोहा २०३

पुलक गात हियैं राम् सिय सजल सरोरुह नयन ।

करि प्रनाम् मुनि मंडिलिहि बोले गदगद बयन ॥

DOHA 203

With his thoughts upon Rama and Sita, the prince
 To the saint and the people assembled,
 Replied in a faltering voice, as his eyes
 Filled with tears and his young body trembled

चौपाई २११

मुनि समाजु अरु तीरथगजू । मॉचिहुँ सपथ अघाइ अकाजू ॥
 येहि थल जौ कछु कहिअ बनाई । येहि सम अधिक न अघ अधमाई ॥
 तुम्ह सर्बज्ञ कहो सतिभाऊ । उर अतरजामी रघुगऊ ॥
 मोहि न मातु करतब कर सोचू । नहि दुख जिअं जग जानहि पोच् ॥
 नाहिन डुर विगरहि पग्लोकू । पितहुँ मग्न कर नाहिन सोकू ॥
 मुकुल सुजसु भगि भुवन सुहाण । लछिमन गम सर्गि सुन पाण ॥
 गम विरह मजि तनु छनभगू । भूप सोच कर क्वन प्रसग् ॥
 गम लघन मिय विनु पग पनही । करि मुनि बेप फिर्हह बन बनही ॥

CHAUPAI 211

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BHARAT
WITH
BIHARADVAJ

“Truth suffices and useless and wrong is an oath
 “In a sacred place and among saints Here are both!
 “If I say what is false in this place, at this time,
 “It will be an atrocious, despicable crime,
 “You know all things, by me truth must not be besmirched,
 “By the Lord too all hearts are well-known and well searched.
 ‘By the sin of my mother I am not disturbed,
 ‘Nor lest by the world’s slander my pleasure is curbed,
 ‘Of the losing of heaven I am not afraid,
 ‘By the death of my father I am not dismayed,
 ‘The great fame of his goodness throughout the world runs,
 ‘And both Lakshman and Rama he has as his sons,
 ‘He left his frail body, for lost Rama yearning,
 ‘In him and his death there is no cause for mourning
 ‘But Rama and Lakshman and Sita now wander
 ‘Barefoot and in hermit’s garb in the woods yonder

EVENTS IN
AVADH

दोहा २०८

अजिन बसन फल असन महि मथन डामि कुम पान ।
बसि तरु तरु निन महत हिम आनप वग्धा बान ॥

DOHA 204

"They have put on deer-skins, eaten nothing but fruit,
"On grass mats they at night have reposed,
"Under trees must they live, to the suff'ring of cold
"And heat, wind and rain always exposed.

चौपाई २१२

येहि दुखदाद दहउ दिन छाती । भूख न बासर नीद न गती ॥
येहि कुर्गेग कर औषध नाही । मोघेउँ सकल बिन्व मन माही ॥ ६९९
मातु कुमन बढ्द अघ मूला । तेहि हमार हित कीन्ह वंसूला ॥
कलि कुकाठ कर कीन्ह कुजवृ । गाडि अवध पढि कठिन कुमत्रू ॥
मोहि लगि येहु कुठाटु तेहि ठाटा । घालेमि मबु जगु बाग्ह बाटा ॥
मिट्ट कुजोगु गम फिरि आए । बमड अवध नहि आन उपाए ॥
भग्न बचन मुनि मुनि मुखु पार्द । सर्वहि कीन्ह बहु भाँति बडाई ॥
तान करहु जनि मोचु विसेपी । मबु दुखु मिटिहि गग पग देखी ॥

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भरद्वाज-
आश्रम मे
भग्न

CHAUPAI 212

"In my breast I this burning hot anguish must keep,
"I've no hunger by day and at night cannot sleep;
"There's no remedy known for this dreaded disease;
"I have searched the whole world, but have nowhere found ease.
"My poor mother's bad mind, like a worker 'n wood,
"Cause of all these sad things, took an axe for my blood;
"First a pillar of bad wood her intamy planned,
"Set it up then in Avadh when Rama she banned;
"Thus for me and my welfare that axe was employed,
"But the hope of the whole world is by it destroyed
"All these troubles will vanish when Rama comes back
"To our town; till then comfort and cure we must lack."

By what Bharat said, Bharadvaj was uplifted,
And all hearers praised one so noble and gifted.

The saint said, "My son, do not be so downcast,
"When once more you see Rama, all pain will be past."

दोहा २०५

करि प्रबोधु मुनिवर कहेउ अनिथि प्रेम प्रिय होहु ।
कद मूल फल फूल हम देहि लेहु करि छोहु ॥

DOHA 205

Then to comfort the prince, the great saint and his people
Said, "You are our very dear guest,
"So share with us the roots, herbs and fruits that we eat,
"Be content as we offer our best."

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चौपाई २१३

सुनि मुनि वचन भरन हियं सोच् । भाण्ड कुअवसरु कठिन सँकोचू ॥
जानि गरुद गुर गिग वहोरी । चरन वंदि वोले कर जोरी ॥
मिर धरि आयेसु कग्गि तुम्हाग । परम धरम येह नाथ हमाग ॥
भरन वचन मुनिवर मन भाण् । मुनि सेवक मिष निकट बुलाए ॥
चाहिअ कीन्हि भरन पहुनाई । कद मूल फल आनहु जाई ॥
भलेहि नाथ कहि तिन्ह मिर नाए । प्रमुदित निज निज काज मिधाए ॥
मुनिहि सोचु पाहुन वड नेवना । तमि पूजा चाहिअ जम देवना ॥
सुनि गिधि मिधि अनिमादिक आई । आयेसु होड सो कर्गहि गोमाई ॥

CHAUPAI 213

At this Bharat's mind was again sadly shaken;
It seemed at that time wrong that food should be taken,¹
But, heeding the voice of his reverend sponsor,
He bowed low before him and gave him this answer
"To earnestly heed your command as my teacher,
"For me is religion's supreme vital feature"

BHARAT
WITH
BHARADVAJ

¹ Growse says, "not a time for feasting," but an Indian commentator says—
wrong for a Kshatriya to eat with Brahmins in that sacred place.

These words pleased the saint as both seemly and fervent,
He called his disciples and most trusted servant,
"We'll entertain Bharat," he said, "as we ought,
"Let our best roots and fruits and herbs quickly be brought"
"It soon shall be done, sir," said each and saluted,
Then went to the task gladly for which recruited
But Bharadvaj said to himself "Here is seated
"A noble guest who as a god should be treated"
At this magic fairies in person from heaven
Appeared, saying "To us commands may be given"

दोहा २०६

गम विश्व व्याकुल भरनु मानुज महित ममाज ।
पहुनाई करि हरहु ममु कहा मुदित मनिगज ॥

DOHA 206

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Said the now happy saint With his brother and people
"Prince Bharat has come, and they all
"Are distressed by Lord Rama's loss courtesy show
"To relieve them, let peace on them fall

चौपाई २१४

गिधि सिधि सिर धरि मुनिवर वानी । वट भागिनि आप्रहि अनुमानी ॥
कहाहि परमपर मिधि ममुदाई । भतुलित अनिय गम लघु भाई ॥
मुनिपद वदि करिअ सोढ आजू । होहि सुखी सब राज ममाजू ॥
अस कहि रचेत रुचिर गृह नाना । जेहि विलोकि विलखाहि विमाना ॥
भोग विभूति भूरि भरि राने । देखत जिन्हिं अमर अभिलापे ॥
दासी दास साजु सब लीन्हे । जोगवत रहहि मनहि मन् रीन्हे ॥
सबु समाजु सजि सिधि पल माही । जे सुध सपनेहुँ सुरपुर नाही ॥
प्रथमहि बास दिए सब केही । सुदर सुखद जथा रुचि जेही ॥

CHAUPAI 214

The fairies responded, not one of them wavered,
But thought to themselves, "We are most highly favoured"

भरद्वाज-
आन्ध्रम मे
भरन

"No guest is more worthy," they said to each other,
"Than Bharat the prince, who is Rama's young brother."

They said to the saint, "Service ample and hearty
"We'll give to bring ease to the whole royal party."

They first of all such gorgeous houses erected,
That cars of the gods at the sight were dejected;

They filled them with goods which such comfort presented,
That even the gods their condition resented;

The men and maid servants, each one set apart,
Watched for service and gave it then with all their heart;

'Twas done in a moment, each doing his duty;
There never was seen—Not in heaven!—such beauty.

The people were first given their chance to choose
The rooms restful and beautiful which they might use.

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दोहा २०७

वहुरि सपरिजन भरत कहुँ रिधि अस आयेसु दीन्ह ।
बिधि बिसमय दायकु विभव मुनिवर तप बल कीन्ह ॥

DOHA 207

Then to Bharat and all the king's fam'ly the saint
Gave their quarters, whose splendour amazed
Even Brahma, the splendour that by holy rigour's
Great force, Bharadvaj had there raised.

चौपाई २१५

मुनि प्रभाउ जब भरत बिलोका । सब लघु लगे लोकपति लोका ॥
सुख समाजु नहिं जाइ बखानी । देखत विरति विसारहिं ज्ञानी ॥
आसन सयन सुबसन वित्तना । वन बाटिका बिहँग मृग नाना ॥
सुरभि फूल फल अमिअ समाना । विमल जलासय बिविधि विधाना ॥
असन पान सुचि अमिअ अमी से । देखि लोग सकुचात जमी से ॥
सुरसुरभी सुरतह सबही के । लखि अभिलाषु सुरेस सची के ॥
रितु बसंत वह त्रिविधि बयारी । सब कहुँ सुलभ पदारथ चारी ॥
स्नक चंदन वनितादिक भोगा । देखि हरप विसमय वस लोगा ॥

EVENTS IN
AVADH

CHAUPAI 215

Even Indra's great realms, of which Bharat had dreamed,
When compared with this force insignificant seemed.

To tell these things fitly I make no pretension;
The sight made wise hermits forget their abstention!

'Neath canopies lay finest clothes, beds and chairs;
In the gardens and groves birds and beasts played in pairs;
Scented flowers, fruits nectar-like, many a pool
And stream filled with pure water, refreshing and cool;

Food and drink so divine, lavish; like those ascetic,
The folk seemed non-plussed—it was almost pathetic!

Each place had divine cows, divine trees above it;
The sight made Lord Indra and Sachi to covet!

The season was spring, fresh sweet winds blew around,
And the chief things in life full and handy were found;
Perfumes, garlands, and women were there for their pleasure;
The people were glad and amazed at such treasure.

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दोहा २०८

भरद्वाज-
आथम में
भरत

सप्तनि चकई भग्नु चक मुनि आयेसु खेलवार ।
तेहि निसि आम्रम पिजग गवे भा भिनुसार ॥

DOHA 208

Bharat's heart and these goods were as birds meant for sev'rance,
But caught by their hunter, the sage,
Who together had put for the night these unmatched ones,
Till dawn, in his hermit-home cage.

चौपाई २१६

कीन्ह निमज्जनु तीरथराजा । नाइ मुनिहि सिरु सहित समाजा ॥
रिषि आयेसु असीस सिर गवी । करि दंडवत विनय वहु भाखी ॥

॥ The male and female quail keep apart at night; so Bharat's sad mind and these delights could only be put together by some outside power.

पथ गति कुसल साथ मब लीन्हे । चले चित्रकूटहि चितु दीन्हे ॥
रामसखा कर दीन्हे लागू । चलत देह धरि जनु अनुरागू ॥
नहि पदत्रान सीस नहि छाया । पेमु नेमु ब्रतु धगमु अमाया ॥
लखन राम सिय पथ कहानी । पूँछन सखहि कहत मृदु बानी ॥
राम बास थल बिटप विलोक । उर अनुराग रहत नहि रोक ॥
देवि दसा सुर बग्महि फूला । भद्र मृदु महि मगु मगल मूला ॥

CHAUPAI 216

Bharat bathed in the river at dawn with his vows,
To the saint with his friends honour paid by deep bows,
The saint's orders and blessings he gladly received,
And low bending his burden by pray'r's he relieved
Then with guides as companions who knew well the road,
Resolutely away he to Chitrakut strode,
Rama's friend at his side, hand in hand, he began
To go on as tho' earnestness here became man,
With his head and feet bare, but without shams and shows,
To fulfil true love's promises onward he goes,
Of his three dearest ones and their journey enquires,
Which to many a story the boatman inspires

When he came to the tree where dear Rama had lain,
All his heart's deep emotion he could not restrain,
At the sight the gods rained down their blooms from aloft,
And the road became easy, the ground became soft

दोहा २०९

किए जाहि छाया जलद सुखद बहइ बर बान ।
तस मगु भाइ न राम कहैं जम भा भरतहि जान ॥

DOHA 209

Refreshing soft breezes blew round, over head
Welcome clouds from the sun's fierce heat shaded,
Such comforts as Rama himself had not known,
On his way as he went Bharat aided

चौपाई २१७

जड़ चेतन मग जीव घनरे । जे चिनाए प्रभु जिन्ह प्रभु हरे ॥
ते सब भए परम पद जोगू । भरन दग्म मेटा भव रोगू ॥
यह बड़ि बात भरन कइ नाही । सुमिग्न जिन्हाहि गमु मन माही ॥
बारक राम कहत जग जेऊ । होत तरन ताग्न नर तेऊ ॥
भरतु राम प्रिय पुनि लघु भाना । कस न होइ मगु मगलदाना ॥
सिद्ध साधु मुनिवर अम कहही । भरतहि निरवि हरपु हियं लहही ॥ ६
देवि प्रभाउ मुरेमहि सोचू । जगु भल भलेहि पोच कहुँ पोचू ॥
गुर सन कहेउ करिअ प्रभु सोई । गर्माहि भरतहि भेट न होई ॥

CHAUPAI 217

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Things living and those lacking all animation,
Who seeing Lord Rama had hopes of salvation,

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At once seeing Bharat attained that high station,
Released from the curse of prolonged transmigration.

For Bharat such things were not strange or surprising,
With thoughts of him ever in Rama's heart rising.

चित्रकूट-यात्रा
पुन. प्रारम्भ

The man who of Rama's name once mention makes,
Others too with himself to salvation's goal takes;

Further, Bharat to Rama was brother endeared,
Easy then must his way be, of all trials cleared;

So the sages and saints and ascetics declared,
And the joy that prevailed, seeing Bharat, they shared.

Seeing this, divine Indra said, thoughtful and glum,
"Good for good! Ill for bad men! To this have things come!"

So he said to his counsellor, "Quickly, sir; act
"That the two brothers' meeting may not become fact.

दोहा २१०

रामु सँकोची प्रेमबस भरतु सुपेम पयोधि ।
बनी बात बेगरन चहति करिअ जतनु छलु सोधि ॥

DOHA 210

“Prince Bharat’s a sea of love, Rama is loving
 “And modest beyond all conception;
 “The things we had planned may go wrong very soon,
 “It is time for some scheme of deception ”॥

चौपाई २१८

बचन सुनत सुगगुर मुसकाने । सहसनयनु बिनु लोचन जाने ॥
 कह गुर बादि छोभु छलु छाँडू । इहॉ कपट करि होइअ भाँडू ॥
 मायापति सेवक मन माया । करिअ त उलटि पर्ण सुरगया ॥
 तब किछु कीन्ह रामरुख जानी । अब कुचालि करि होइहि हानी ॥
 सुनि सुरेम रघुनाथ सुभाऊ । निज अपगध गिमाहि न काऊ ॥
 जो अपगधु भगत कर करइ । राम रोप पावक सो जगइ ॥
 लोकहुँ वेद विदित इतिहासा । येह महिमा जानहि दुर्गवासा ॥
 भरत सरिस को राम सनेही । जगु जप राम गमु जप जेही ॥

CHAUPAI 218

Amused at these words was the god’s great advisor,
 To see Thousand-Eyes without sight and no wiser,
 He said to the god, “No deceiving! No tricks!
 “They are vain, and will put you in yet a worse fix.
 “Lord Rama himself is the lord of Illusion,
 “Don’t play with his servant, you’ll land in confusion.
 “I stopped his anointing, he wished me to do it,
 “But if now we try deceit, surely we’ll rue it!
 “Know Indra, the temper of Rama is thus,
 “If one sins against him, he will not frown or fuss;
 “But sin against one of his saints is abhorrent
 “To him; then his anger’s a hot burning torrent;

“ Tulsī Das’s picture of Indra is generally of one perverse, jealous and unideal, in Valmiki’s Rāmayana he is very different

EVENTS IN
AVADH

"In scripture and hist'ry this fact is well-known,
"To Durvasa[¶] and others like him was it shown
"No one dearer to Rama than Bharat could be,
" 'Rama! Rama!' say men, 'Bharat! Bharat!' says he

दोहा २११

मनहुँ न आनिथ अमर्गप्ति रघुवर भगत अकाजु ।
अजसु लोक परलोक दुख दिन दिन सोक समाजु ॥

DOHA 211

"Of harm to a servant of Rama you never
"Should think, Indra, such things forget,
"It brings sorrow in heaven, disgrace upon earth,
"Everlasting and daily regret

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चौपाई २१९

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सुनु सुरेम उपदमु हमारा । गमहि सवकु परम पिआरा ॥
मानत सुखु सेवक सेवकाई । सवक वैर बैर अधकाई ॥
जद्यपि सम नहि राग न रोपू । गहहि न पाप पुन्हु गुन दोपू ॥
करम प्रधान बिस्व करि राखा । जो जस करइ सो तम फलु चाखा ॥
तदपि करहि सम बिपम विहारा । भगत अभगत हृदय अनुसारा ॥
अगुन अलेख अमान एकरस । राम सगुन भए भगत पेम बस ॥
राम सदा सेवक रुचि राखी । बेद पुरान साधु सुर साखी ॥
अस जिअं जानि तजहु कुटिलाई । करहु भरत पद प्रीति सुहाई ॥

चित्रकूट-यात्रा
पुन प्रारम्भ

CHAUPAI 219

"What I say is true, Indra, I pray you give heed!
"To Lord Rama his servants are precious indeed!
"It is pleasure to him when his servants one serves,
"One who fights them, he fights, gives him what he deserves!

¶ Durvasa was a Saivite noted for terrible curses, but once cursing a devout follower of Vishnu, he roused the god's anger and came to repent of his rashness

"Tho' to anger and passion he's neutral and cold;
 "Tho' on him right and wrong, good and ill have no hold;
 "Altho' deeds and their fruits over all by him reign;
 "Altho' as he has done each the fruit must obtain;
 "Yet in differing forms and in varying ways,
 "In the hearts of both friend and unfriendly he plays.
 "Tho' unseen, without form, unconceited, unmoved,
 "He has taken this form for those loving and loved;
 "He the needs of his faithful ones meets 'gainst all odds;
 "To this witness the scriptures, the saints and the gods.
 "Know and heed this, and give up your foolish deceit;
 "Humbly, lovingly bow yourself at Bharat's feet.

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दोहा २१२

गमभगत परहित निगत पर दुख दुखी दयाल ।
 भगत मिरोमनि भरत ते जनि डरपहु मुर्गाल ॥

DOHA 212

"Wholly loyal to Rama, devoted to others,
 "Kind sharer in ev'ryone's sorrow
 "Is Bharat; from him, chief of Rama's beloved,
 "No fear can come, none need you borrow.

चौपाई २२०

सत्यसध प्रभु सुर हितकारी । भरत राम आयेसु अनुमारी ॥
 स्वारथ विवस विकल तुम्ह होहू । भरत दोसु नहि राउर मोहू ॥
 सुनि सुरवर सुरगुर बर बानी । भा प्रमोदु मन मिटी गलानी ॥
 बरपि प्रमून हरषि सुरराऊ । लगे सराहन भरत सुभाऊ ॥
 येहि विधि भरतु चले भग जाही । दसा देखि मुनि सिद्ध सिहाही ॥
 जबहिं रामु कहि लेहिं उसासा । उमगत पेम मनहुँ चहुँ पासा ॥
 द्रवहि बचन सुनि कुलिस पथाना । पुरजन पेमु न जाइ बखाना ॥
 बीच वास करि जमुनहि "आए । निर्गति नीरु लोचन जल छाए ॥

CHAUPAI 220

“Devoted, for gods he seeks all things exped’nt
“And good; ever, wholly to Rama obedi’nt.

“You’re troubled by self, thoughts of others excluded;
“That’s not Bharat’s fault; you are sadly deluded.”[¶]

At this from his teacher, the things that he feared
Faded from Indra’s mind; heart and vision were cleared;
In joy, flow’ry rain upon Bharat he showered,
And praised him for gifts with which so richly dowered.

As Bharat went on in this true loving spirit,
The sages and saints warmly praised his great merit;
He called Rama’s name with a low sighing sob;
All around streams and fountains of love seemed to throb;

७०९

As he spoke, stones and thunderbolts melted away;
And the love of his people—what more can one say?

७०९

Once he halted, and then to the Yamuna came;
As he saw it, tears flowed from his eyes in a stream.

दोहा २१३

रघुवर वर्णन विलोकि बर वारि समेत समाज ।

चित्रकूट-यात्रा
पुन् प्रारम्भ

होत मगन वारिधि विरह चढे त्रिवेक जहाज ॥

DOHA 213

To the prince and his people the hue of this river
Recalled Rama’s dark form sublime;
In the sea of loss caught, Bharat into the boat
Of discretion was able to climb.

चौपाई २२?

जमुन तीर तेहि दिन करि वासू । भएउ समय सम सबहि मुपासू ॥
रातिर्हि धाट धाट की तर्नी । आई अग्नित जाहि न वर्नी ॥
प्रात पार भए एकहि खेवॉ । तोपे राममत्वा की सेवॉ ॥

¶ Growse makes the note here that no such talk is found in Valmiki’s Sanskrit Ramayana; Tulsidas puts it in for theological reasons.

चले नहाड नदिहि सिरु नाई । साथ निषादनाथु दोउ भाई ॥
 आगे मुनिबर बाहन आछे । राजसमाजु जाड सबु पाछे ॥
 तेहि पाछे दोउ बधु पयादे । भूषन बसन बेष सुठि सादे ॥
 सेवक सुहृद सचिवसुत साथा । सुमिरत लखनु सीय रघुनाथा ॥
 जहैं जहैं राम बास बिस्मामा । तह तहैं करहि सपेम प्रनामा ॥

CHAUPAI 221

They halted that day on the Yamuna's shore,
 Glad to find time for resting and comfort once more
 That night countless craft, of each type that can carry
 On water, there gathered from each near-by ferry,
 710 All crossed in one trip, Bharat's mind was relieved
 By this service that thro' Rama's friend they received
 Having bathed in the river, the two brothers bowed,
 And went on with the boatman-chief and their own crowd,
 At the head went Vashishth in his fine restful car,
 Next the long line of people came, stretching afar,
 Then on foot came the two brothers after the rest,
 In the simplest apparel and ornaments dressed,
 With them servants, the minister's son and friends walked,
 As of Lakshman and Sita and Rama they talked,
 They rev'rently stopped and saluted the places
 Where Rama had stayed, noting gladly all traces

दोहा २१४

गगबासी नर नारि मुनि धाम काम तजि धाड ।

देखि सर्वप सनेह सब मुदित जनम फलु पाड ॥

DOHA 214

The people who lived by the side of the road
 Quickly ran, each one leaving his duty,
 They found there life's richest reward and joy, seeing
 The brothers' affection and beauty.

चौपाई २२२

कहहि सपेम एक एक पाही । रामु लखनु सखि होहि कि नाही ॥
बय बपु बरन रूपु सोइ आली । सीलु सनेहु मग्निस मम चाली ॥
बैयु न सो सखि सीय न सगा । आगे अनी चली चतुरगा ॥
नहि प्रसन्नमुख मानम स्वेदा । सखि सदेहु होइ येहि भेदा ॥
तासु तरक तिअगन मन मानी । कहहि मकल तेहि मम न मयानी ॥
तेहि सगहि बानी फुरि पूजी । बोली मधुर बचन तिअ दूजी ॥
कहि सपेम मब कथा प्रमग । जहि विधि गम राज रस भग ॥
भरतहि बहुरि सगहन लागी । सील मनेह सुभाय मुभागी ॥

CHAUPAI 222

७११

One woman soon said to another, "My dear,
"Is it Rama and Lakshman, or not, we see here?"

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"The same age and form and contrasted complexion,
"The same ways and manners and simple affection
"But Sita's not here, they are diff'rently clad
"And they're plainly not happy, but troubled and sad,
'This great army goes with them, that too raises doubt,
"And all hope that it's Rama and Lakshman wip out"

The words of this woman convinced all who heard her,
Unusu'lly clever and keen they declared her

One woman who praised her, the truth then maintained
Of her words, and in sweet tones the matter expained,
She lovingly told them the whole of the story
How Rama was robbed of his kingdom and glory,
She praised Bharat too for his fine asposition,
His virtue, his love and his blessed condition

दोहा २१५

चित्रकूट-यात्रा
पुन प्रारम्भ

चलत पथादे खात फा पिता दीन्ह तजि राजु ।
जात मनावन रघुबरहि भरत मग्निस को आजु ॥

DOHA 214

"Fruit eating, and walking; the kingdom entrusted
 "To him by his father he dares
 "To give up; he goes now to bring back Raghbir;
 "No one with young Prince Bharat compares.

चौपाई २२३

भायप भगति भरतु आचरनू । कहत सुनत दुख दूषन हरनू ॥
 जो किछु कहब थोर सखि सोई । राम वंधु अस काहे न होई ॥
 हम सब सानुज भरतहि देखें । भइन्ह धन्य जुवती जन लेखें ॥
 सुनि गुन देखि दसा पछिताहीं । कैकड जननि जोगु सुतु नाहीं ॥
 कोउ कह दूषनु रानिहि नाहिन । विधि सबु कीन्ह हमहि जो दाहिन ॥
 कहै हम लोक वेद विधि हीनी । लघु निअ कुल कगूति मलीनी ॥
 वसहि कुदेम कुगाँव कुवामा । कहै येह दग्सु पुन्य परिनामा ॥
 अस अनंदु अचिर्जु प्रति ग्रामा । जनु मरभूमि कलपतर जामा ॥

CHAUPAI 223

"Just to hear or to tell of his brotherly love
 "And devotion, all sorrow and sin will remove;
 "Tho' we say all we can, he exceeds far our range;
 "But he's Rama's own brother, so that is not strange;
 "Seeing him with Shatruघna, our fortune is crowned;
 "To our glory 'mongst men this will always redound!"

As they listened and watched there, with sorrowful scorn
 They said, "Strange from such mother such son should be born!"

Said one, "This is no deed and no sin of the queen;
 "But that God to us women most gracious has been;
 "Who are we, in the scriptures and morals unversed;
 "In the lowest of habits and families nursed;
 "To have in this meanest of places this vision?
 "From some former life it is virtue's provision."

This wondering joy in each village was shown,
 As tho' heaven's own tree in the desert had grown,

दोहा २१६

भरत दरसु देखत खुलेउ मग लोगन्ह कर भागु ।
जनु मिधलबामिन्ह भागु विधि वम सुलभ प्रयागु ॥

DOHA 216

At the vision of Bharat, the folks by the way
Had the happiest future assured;
As tho' into Prayag by good fate, with no effort,
The Ceylonese people had poured.

चौपाई २२४

निज गुन सहित गम गुन गाथा । सुनत जाहिं सुमिरत रघुनाथा ॥
तीरथ मुनि आश्रम सुर धामा । निर्गति निमज्जहि करहि प्रनामा ॥
मनही मन माँगहि वरु पाहु । सीय गम पद पदुम सनेहू ॥
मिलहि किगत कोल बनवामी । वैखानस वटु जती उदामी ॥
करि प्रनामु पूँछहि जेहि तेही । केहि बन लखनु गम बैदेही ॥
ते प्रभु समाचार सब कहही । भग्नहि देखि जनम फलु लहही ॥
जे जन कहहि कुसल हम देखे । ते प्रिय गम लखन सम लेखे ॥
येहि विधि बूझन सबहि सुबानी । सुनत राम बन चम कहानी ॥

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चित्रकूट-यात्रा
पुन. प्रारम्भ

CHAUPAI 224

Hearing Rama's high praise with his own as he went,
All his thoughts on his brother alone Bharat bent;

When he came to a temple or such sacred place,
After bathing he tarried to worship a space;

In his heart, for one boon and that only he craved,
That for Rama and Sita his love might abide.

When he saw any hill-man or man of the wood,
Any student, ascetic, or monk on the road,

He saluted and asked the one thing in his mind,
"Lakshman, Rama and Sita where now may I find?"

They all gave to him gladly their news of the Lord;
And by seeing him there reaped life's richest reward;

Those who said they had seen them and of their health told,
 Dear as Rama and Lakshman henceforward were held
 As Bharat thus courte'usly made his petition,
 Of Rama he learned and his forest condition.

दोहा २१७

तेहि बासर बसि प्रातही चले सुमिरि रघुनाथ ।
 राम दरस की लालसा भरत सरिम सब साथ ॥

DOHA 217

They halted and rested at night, then with thoughts
 Upon Rama again early started,
 To see their dear Raghunath once more the people,
 Like Bharat, were all eager hearted

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चौपाई २२५

मगल सगुन होहि सब काहू । फग्कहि सुखद बिलोचन बाहू ॥
 भरतहि सहित समाज उछाहू । मिलिहाहि गमु मिटिहि दुख दाहू ॥
 करत मनोरथ जस जिअ जाके । जाहि मनेह सुग सब छाके ॥
 सिथिल अग पग मग डगि डोलहि । बिहवल वचन पेम वस बोलहि ॥
 राम मखा तेहि समय देखावा । सैल मिरोमनि सहज मुहावा ॥
 जासु समीप सग्नि पय तीरा । सीय समेन बसहि दोउ बीरा ॥
 देखि करहि सब दड प्रनामा । कहि जय जानकिजीवन रामा ॥
 प्रेम मगन अस राज समाजू । जनु फिरि अवध चले रघुगजू ॥

CHAUPAI 225

Happy omens came oft to both people and prince,
 In their eyes or their arms many glad throbbing hints,
 The joy of the people with Bharat's was blended;
 "We'll meet Rama soon; trouble then will be ended!"
 Each one his heart's longing and purpose divulged,
 And unceasing in hopeful love's nectar indulged;
 Feet unsteady, limbs numb'd, they intoxicate seem'd,
 Voices trembled with love as they told what they dreamed.

EVENTS IN
AVADH

Rama's friend, Guha, to them at last pointed out
That great gem among mountains, sublime Chitrakut,
Near which the Mandakini river was playing,
On whose banks the brothers with Sita were staying,
They reverently bowed as the mount they espied,
"Hail to Rama, the true life of Janki!" they cried
At the sight, the whole party with love was o'erwhelmed,
As tho' Rama's return even now all fears calmed

दोहा २१८

भगत प्रेमु तेहि समय जस नम कहि सकड न सेषु ।
कविहि अगम जिमि ब्रह्मसुखु अह मम मलिन जनेषु ॥

DOHA 218

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The love Bharat showed at that time could not be
Fitly told by the most divine tongue,
'Tis for me like a selfish fool trying to tell
Of the joys that to heaven belong

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चौपाई २२६

सकल सनेह मिथिल रघुवर क । गए कोस दुइ दिन-कर ढरके ॥
जलु थलु देखि वसे निमि बीत । कीन्ह गवनु रघुनाथ पिरीत ॥
उहाँ रामु र्जनी अवसेषा । जागे सीर्यं सपन अम देखा ॥
सर्हत समाज भगत जनु आए । नाथ वियोग नाप तन ताए ॥
सकल मलिन मन दीन दुखारी । देखी सासु आन अनुहारी ॥
सुनि मिय सपन भरे जल लोचन । भाए मोच वस सोच बिमोचन ॥
लखन सपन यह नीक न होई । कठिन कुचाह सुनाइहि कोई ॥
अस कहि वधु समेन नहाने । पूजि पुरारि साधु सनमाने ॥

CHAUPAI 226

चित्रकूट-यात्रा
पुन प्रारम्भ

They were so overcome by his love, as they drank,
That they walked four miles more even when the sun sank,
On seeing a spot near to water, they halted,
And set out at dawn again, eager, exalted

That same night the sleep of Lord Rama was broken;
 A dream Sita told him from which she had woken:
 "I saw Bharat come with the people, a fire
 "And a fever within from the loss of his sire;
 "Neath burdens of grief and distress they all faltered;
 "The queen-mothers, all of them, seemed greatly altered."
 His eyes, as he heard Sita's dream, filled with tears
 From his grief—he who heals all man's sorrows and fears;
 Then to Lakshman he said, "Ill this means and not good;
 "We shall hear something saddening, not what we would."
 With his brother he bathed, then to Siva he prayed,
 And due honours to saints and to deities paid.

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छन्द ९

सनमानि सुर मुनि बंदि बैठे उतर दिसि देखन भाग ।
 नभ धूरि खग मृग भूरि भागे बिकल प्रभु आन्नम गए ॥
 तुलसी उठे अवलोकि कारनु काह चित मन्त्रकित रहे ।
 सब समाचार किरात कोलन्हि आइ तेहि अवसर कहे ॥

CHHAND 9

To the gods having prayed, Honours due having paid,
 Sitting quietly, northward he gazed;
 Seeing dust in the air, birds and beasts ev'rywhere,
 He returned, troubled now and amazed.

Both his brother and he, rose and looked out to see
 What could cause this commotion and hurry;
 Then foresters came, Kols and Kirats by name,
 Who at once told the cause of this flurry.

सोरठा ९

सुनत सुमंगल बैन मन प्रस्त्रोद तन पुलक भर ।
 सरद सरोहू नैन तुलसी भरे सनेह जल ॥

SORATHA 9

At heart he rejoiced, body throbbing,
To hear the glad tidings the forest men brought him;
His eyes were tear-filled, not with sobbing
And grief, but with love as the dew fills the lotus.

चौपाई २२७

बहुरि सोचबस भे मियरवनू । कागन कवन भगत आगवनू ॥
एक आड अस कहा वहोरी । सेन सग चतुर्ग न थोरी ॥
सो सुनि गमहि भा अनि सोचू । इन पितु बच उन बधु मंकोचू ॥
भगत सुभाउ समुजि मन माही । प्रभु चित हित थिनि पावन नाही ॥
समाधान तब भा यह जाने । भगतु कहे महुं साधु सयाने ॥
लखन लखन प्रभु हृदय खभारू । कहन समय सम नीति विचारू ॥
बिनु पूँछे कछु कहौ गोमाई । सेवकु समयं न ढीठ ढिठाई ॥
तुम्ह सर्वज्ञ मिरोमनि स्वामी । आपनि समुजि कहउं अनुगामी ॥

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CHAUPAI 227

But then anxious thoughts for a time made him pause,
"They say Bharat is coming, but what is the cause?"

Another man came and said to him, excited,
"With Bharat a well-equipped force has been sighted"

This yet more perplexed him, he saw on one hand
Bharat's shyness, on th' other his father's command,
On the spirit of Bharat he dwelt in his mind,
But to answer his questions no sure ground could find;

At last one thought gave the assurance he needed,
"He's thoughtful and true; my word always heeded."

But when Lakshman saw how his brother was puzzled,
"It's time to speak out," he thought, "not to be muzzled."

He said, "Tho' not asked for, I must say this much;
"Sometimes servants' presumption is not counted such;
"You know all things, my master; my thoughts you know well;
"But altho' I'm a servant, these thoughts I must tell.

चित्रकून-यात्रा
पुन प्रारम्भ

दोहा २१९

नाथ सुहृद सुठि सरल चित सील सनेह निधान ।
सब पर प्रीति प्रतीति जिअं जानिअ आपु समान ॥

DOHA 219

"You're the storehouse of love, my lord, kindly and good,
"And in ev'rything honest and true,
"In all things you give all men your trust and your love,
"Since you think all must be just like you

चौपाई २२८

बिषई जीव पाइ प्रभुताई । मूढ मोहबस होहि जनाई ॥
भरतु नीति रत साधु सुजाना । प्रभु पद प्रेमु सकल जगु जाना ॥
तेऊ आजु राजपदु पाई । चले धरम मरजाद मेटाई ॥
कुटिल कुबधु कुअवसरु ताकी । जानि रामु बन बाम एकाकी ॥
करि कुमत्रु मन साजि समाजू । आए करइ अकटक राजू ॥
कोटि प्रकार कलपि कुटलाई । आए दलु बटोरि दोउ भाई ॥
जो जिअं होति न कपट कुचाली । केहि सोहानि रथ बाजि गजाली ॥
भरतहि दोसु देइ को जाएँ । जग बौराइ राजपदु पाएँ ॥

CHAUPAI 228

"Ev'ry man of the world, when to power he comes,
"In his folly to pride and conceit soon succumbs.
"Bharat knows what is right, he was honest and wise,
"And devoted to you, as the world testifies;
"But now into the office of king he has stepped,
"And the bound'ries of honour and truth has o'erleapt.
"Perverse brother! Now eager his pow'r to advance,
"Knowing Rama's alone in the woods, sees his chance;
"He has taken bad counsel, an army prepared,
"And to make sure his kingdom forth now has he fared;
"Our brothers have laid wicked plans and dissembled,
"And now in this place have their forces assembled;

EVENTS IN
AVADH

"At heart if he's not planned a treacherous thing,
"Horses, chariots and elephants why should he bring?
"Do not blame him, as tho' only he had turned bad,
"The world over, on coming to pow' men go mad

दोहा २२०

समि गुर तिअ गामी नहुप चडेउ भूमिमुर जान ।
लोक वेद त विमुख भा अधम न वेन समान ॥

DOHA 220

"The great Moon-God his own teacher's wife once defiled,
"Nahush called for a Brahman-borne chari,
•" 'Gainst all scripture and law Vena claimed to be God,
"Such the b'ings that in pride men will dare'

७१९

चौपाई २२९

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महसबाहु सुगनाथ त्रिसक् । केहि न गजमद दीन्ह कलकृ ॥
भरत कीन्ह यह उचित उपाऊ । रिपु रिन रच न गखब काऊ ॥
एक कीन्ह नहि भरत भलाई । निदरे गमु जानि असहाई ॥
समुक्षि परिहि सोउ आजु विसेधि । समर मरोप राम मुखु पेख्वि ॥
एतना कहत नीत रस भूला । रन रम विटपु पुला मिस फूला ॥
प्रभु पद बदि सीस रज गख्वी । बोले सत्य सहज बलु भाख्वी ॥
अनुचित नाथ न मानब मोग । भरत हमर्हि उपचार न थोरा ॥
कहैं लगि सहिभ रहिअ मनु मारे । नाथ साथ धनु हाथ हमारे ॥

चित्रकूट-यात्रा
पुन प्रारम्भ

CHAUPAI 229

"Indra, Trisanku, Sahasrabahu—all these,
"Came to shame on attaining their royal degrees,¶
"So this plan Bharat's made and upon it has set,
" "Tis well said one must not leave one foe or one debt
"But he made one mistake, when he planned his attack,
"He had no fear of you, thinking helpers you lack,

¶ Here Tulsi refers to well-known legends, Growse gives them in brief

“But he'll learn; all his pow'rs will the lesson engage,
“When in fight he sees Rama today hot with rage!”

This much said, with the spirit of prudence forgot,
He was fired with the spirit of war on the spot;

Bowing low before Rama, his head in the dust,
With great force he went on, as tho' speak out he must:

“Do not count this, my master, in me a great fault;
“Bharat's gone much too far, must be made now to halt;
“It is hard to keep anger in check when defied,
“With my bow in my hand and my lord at my side!

दोहा २२१

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720

DOHA 221

“All men know I'm of great Raghu's line, Rama's brother,
“A warrior too born and bred!

“What is lower than dust of the earth? Yet when kicked “
“It uprises and falls on one's head!”

चौपाई २३०

उठि कर जोरि रजायेसु माँगा । मनहुँ बीर रस सोवन जागा ॥
बौधि जटा सिर कसि कटि भाथा । साजि सरामनु सायकु हाथा ॥
आजु राम सेवक जसु लेऊँ । भरतहि समर सिखावन देऊँ ॥
राम निरादर कर फलु पाई । सोवहुँ समर सेज दोउ भाई ॥
आइ बना भल सकल समाजू । प्रगट करड़ै रिस पाछिल आजू ॥
जिमि करि निकर दलइ मृगराजू । लेइ लपेटि लवा जिमि बाजू ॥
तैसेहि भरतहि सेन समेता । सानुज निदरि निपातीं खेता ॥
जौं सहाय कर संकर आई । तौ मारउँ रन राम दोहाई ॥

CHAUPAI 230

With hands clasped, he stood upright, permission to ask;
The Heroic awakened from sleep for its task!

With hair tightly bound, at this side hanging quiver,
In hand bow and shaft, he said, eager as ever,
"Today I'll serve Rama, win fame by great deeds,
"And in battle teach Bharat the lesson he needs!
"My two brothers, who Rama have dared to insult,
"Shall both sleep on the battle-field as the result!
"It is good that they've come, bringing with them this host!
"By my anger today I will make good my boast!
"As a bold lion scatters an elephant herd;
"As a hawk swiftly pounces upon a small bird;
"So my brothers today I'll o'erthrow on the field,
"If with all this great host they to me do not yield.
"Tho' great Siva should come to their aid, I declare
"I'll defeat them in fight! This by Rama I swear!"

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दोहा २२२

अति सरोप माव लखनु लखि सुनि मपथ प्रवान ।
सभय लोक मव लोकपनि चाहत भभरि भगान ॥

DOHA 222

In such anger he spoke and with such a great oath
That all realms and their guards, at the sight
And the thundering noise, wished to run from their places,
Confused and confounded with fright.

चौपाई २३१

जगु भय मगन गगन भड बानी । लखन वाहु बलु विपुलु बखानी ॥
तात प्रताप प्रभाउ तुम्हाग । को कहि मकइ को जाननिहारा ॥
अनुचित उचित काजु किलु होऊ । समुद्रि करिअ भल कह सबू कोऊ ॥
सहसा करि पाछें पछिनाहीं । कहहिं बद बुध ते बुध नाही ॥
सुनि सुर बचन लखन सकुचाने । राम सीयें सादर सनमाने ॥
कही तात तुम्ह नीति सुहाई । सब तें कठिन राजमदु भाई ॥
जो अँचवत नृप मानहि तेई । नाहिन साधुसभा जेहि सई ॥
सुनहु लखन भल भरत मरीसा । विधि प्रपञ्च महँ सुना न दीसा ॥

चित्रकूट-यात्रा
पुनः प्रारम्भ

CHAUPAI 231

From the heavens a voice, thro' the world's great alarm,
Came extolling the power of Lakshman's strong arm:

"None, my son, can tell fully, indeed none can know
"The courageous and majestic might that you show;

"But whatever the work, good or ill, we are told

"It is best to think over it first, then be bold;

"To act daringly first and then have to revise

"What was done, say men learned and books, is not wise."

Lakshman, hearing this voice, in his shame wished to hide;
But consoling him, Sita and Rama replied:

"What you say is upheld by men tried and sincere,

"That the passion for rule is of all most severe;

"Kings who never have served with the godly and pure,

"Quickly come 'neath the spell of this strong passion's lure.

"But remember, there never was heard of or seen

"One like Bharat in goodness so earnest and keen.

दोहा २२३

भरनहि होइ न गजमदु विधि हरि हर पद पाइ ।

कवहुं कि काँजी सीकर्नि छीगमधु विनमाइ ॥

DOHA 223

"Tho' he come to the Great Triad's throne, by the passion

"For rule he cannot be allured;

"Can the vast Milky Sea of the gods by a few

"Drops of curdled milk ever be soured?

चौपाई २३२

तिमिरु तरुन तरनिहि मकु गिलई । गगनु मगन मकु मेघहि मिलई ॥

गोपद जल बूड़हि घटजोनी । महज छमा बरु छाड़इ छोनी ॥

ममक फ़क मकु मेन उड़ाई । होइ न नृपमदु भरनहि भाई ॥

लवन तुम्हार सपथ पितु आना । सुनि सुबंधु नहि भरन ममाना ॥

सगुनु खीर अवगुन जलु नाना । मिलइ रचइ पग्नंचु विधाना ॥

भरतु हम रवि वम तडागा । जनमि कीन्ह गुन दोप विभागा ॥
गहि गुन पय तजि अवगुन वारी । निज जम जगत कीन्ह उजिआरी ॥
कहत भरत गुन सीलु मुभाऊ । पेम पयोधि मगन रघुराऊ ॥

CHAUPAI 232

“Maybe darkness might swallow the young sun full-orbed;
“Or the wide-spreading heaven in clouds be absorbed;
“Or a hoof’s little puddle might drown a great saint;
“Or the earth might forget its long-suff’ring restraint;
“Or mountains by mosquitoes’ buzzing be lifted;
“But Bharat by love of pow’i could not be shifted!

“I swear by yourself, Lakshman, and by our father,
“No bro’ther is truer than Bharat. Yea, rather—

“The Lord, when he made all things and their laws fixed,

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“Good and evil, like water and milk, then he mixed;

“The Sun-Race is a lake in which Bharat was born

723

“As a swan, good and ill to divide and discern,¹

“Shunning evil like water, like milk good he takes,

चित्रकूट-यात्रा
पुनः प्रारम्भ

“And by glory and goodness the world brighter makes.”

As the goodness of Bharat Lord Rama rehearsed,

In the ocean of love he was wholly immersed.

दोहा २२४

सुनि रघुवर वानी विवृथ देखि भरत पर हेतु ।

सकल सराहत गम सो प्रभु को कृपानिकेतु ॥

DOHA 224

As they heard Rama’s words and beheld how he loved
His young brother, there rose on all sides,
From the thousand-tongued gods, praise of Rama: “There’s none
“Like the Lord in whom all good abides!

1 The swan is supposed to have the power to divide milk from water.

चौपाई २३३

जों न होत जग जनम भरत को । सकल धरम धुर धरनि धरन को ॥
 कबि कुल अगम भरत गुन गाथा । को जानड तुम्ह विनु रघुनाथा ॥
 लखनु राम सिय सुनि सुर बानी । अनि सुखु लहेउ न जाइ बखानी ॥
 इहाँ भरतु सब सहित सहाएँ । मदाकिनी पुनीत नहाएँ ॥
 सरित समीप गति सब लोगा । माँगि मातु गर सचिव नियोगा ॥
 चले भरतु जहें सिग रघुराई । साथ निपादनाथु लघु भाई ॥
 समुक्षि मातु करतव सकुचाही । करत कुतर्क कोटि मन माही ॥
 रामु लखनु मिय सुनि मम नाऊँ । उठि जनि अनत जाहि तजि ठाऊँ ॥

CHAUPAI 233

“If Bharat had never been born, then to whom
 “Could Earth turn, the great burden of Right to assume?

“To tell of his goodness must baffle a poet!
 “Without your aid, Raghunath, no one could know it.”

This voice Sita, Rama and Lakshman all heard,
 With a joy that defied all expression by word.
 With his people Prince Bharat was bathing meanwhile
 In the sacred stream, having come many a mile.

From ministers, teacher and mothers receiving
 Permission, and all of them on the bank leaving,
 He set out with Guha and Shatrughna, bound
 For the place where might Rama and Sita be found.

He shrank as his mother's great wrong he remembered,
 And many sad thoughts his uneasy mind cumbered:
 “If Rama and Sita and Lakshman should hear
 “I have come, they will leave and go elsewhere, I fear.

दोहा २२५

मातु मने महुँ मानि मोहि जो कछु कर्गहि सो थोर ।
 अघ अवगुन छमि आदरहि समुक्षि आपनी ओर ॥

DOHA 225

"If he thinks I'm my mother's accomplice, whatever
 "He does will not match my deserts,
 "But he may, wrong forgiving, receive me as one
 "Who supports him and never subverts

चौपाई २३८

जौ परिहरहि मलिन मनु जानी । जौ मनमानीहि सेवकु मानी ॥
 मोरे सरन राम की पनही । गमु मुम्बामि दोमु सब जन ही ॥
 जग जम भाजन चातक मीना । नेम पेम निज नियुन नबीना ॥
 अस मन गुनत चल मग जाना । मकुच मनहं सिथिल सब गाना ॥
 फेरति मनहं मातुकृत खोगी । चलत भगति बल धीर्ज धोगी ॥ ७२५
 जब समुझत रघुनाथ सुभाऊ । तब पथ परत उताइल पाऊ ॥
 भग्न दमा तेहि अवभग कैमी । जल प्रवाह जल अलि गति जैमी ॥
 देखि भग्न कर मोचु सनेह । भा निपाद तहि समर्य विदेहू ॥

CHAUPTA 234

"But whether as one who is vile he reject me,
 "Or as one who faithfully serves him respect me
 "My refuge is at his feet, no other place,
 "Best of masters is he, tho he know my disgrace,
 "Even fishes and forest birds world wide are known
 "For unfailing adherence to laws and their own "

चिनकट यात्रा
पुन प्रारम्भ

As he brooded upon these things, Bharat stepped out,
 Weak and fainting in body from love and from doubt,
 Thoughts of Kaikeyi's wrong urged him oft to turn back
 But the strength of his love kept him firm in his tract,
 Whenever he thought of the love he had tasted
 With Rama, his feet moved more quickly and hasted,
 As thus he went on, his condition was worse
 Than a water-fly borne on a stream's winding course
 As Bharat between love and worrying shifted,
 Right out of himself was his boatman friend lifted



दोहा २२६

लगे होन मगल सगुन सुनि गुनि कहत निपातु ।
मिटिहि सोच होइहि हरपु पुनि परिनाम विपातु ॥

DOHA 226

Good omens began to come, which Guha noted,
And pondered what each might portend
“They mean sorrow will pass, joy will follow,” he said,
“But again grief will come in the end”

चौपाई २३५

सेवक वचन सत्य सब जाने । आम्रम निकट जाउ निअगने ॥
भरत दीख बन सेल समाज । मुदित छुथित जन पाउ सुनाज् ॥
ईनि भीति जनु प्रजा दुखागी । त्रिविध नार पीडित ग्रह मारी ॥
जाइ सुराज सुदेम सुखागी । होहि भरन गति तहि अनहागी ॥
गम बाम बन सरनि भाजा । सखी प्रजा जन पाउ सुगजा ॥
सचिव विगगु विवेकु नरम । विगिन महावन पावन देम ॥
भट जम नियम मैल रजधानी । मानि समनि सुचि सुदर गानी ॥
सकल अग सरन्न सुगऊ । गमचरन आम्रित चिन चाऊ ॥

CHAUPAI 235

Bharat knew what his helper had said must be true,
As to Lord Rama's hermitage nearer he drew,
The glad sight of those rocks and the wood made him feel
Like a man who is starving and sees a good meal,
Or like people in troubles of every kind,
Who have suffered in body, in goods and in mind,
And who come to a kingdom and country of ease,
The condition of Bharat was happy like these
In the woods Rama's presence lit up ev'rything,
As the subjects are happy ruled by a good king,

Where high Virtue is counsellor, where Wisdom rules,
And the forest the fair country which he controls;
Law and Tem'rance his soldiers, his fortress the hill;
And for beautiful queens he has Peace and Goodwill;
Where the ruler is perfect and joy is complete,
As he trustfully worships at Lord Rama's feet.

दोहा २२७

जीति मोह महिपालु दल महित विवेक भुआलु ।
करन अकट्क गजु पुर मुख मपदा मकाल ॥

DOHA 227

Here having defeated his foe—King Delusion—
In unbroken sway Wisdom ruled;
'Twas an era of joy and prosperity in all
The land which this ruler controlled.

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चौपाई २३६

वन प्रदेम मुनि वाम धनेरे । जनु पुर नगर गाउं गन खेरे ॥
विपुल विचित्र विहग मृग नाना । प्रजा ममाजु न जाइ व्याना ॥
वगहा करि हरि वाघ वगहा । देखि महिप वृप गजु सगहा ॥
वयरु विहाइ चर्गहि एक मगा । जहें तहें मनहुं मन चनुगगा ॥
झरना झरह मन गज गार्जहि । मनहुं निमान विविध विधि वार्जहि ॥
चक चकोर चातक सुक पिक गन । कृजन मजु मगल मुदिन मन ॥
अलिगन गावत नाचत मोग । जनु सुगज मगल नहुं ओग ॥
बेलि विटप तुन मफल मफूला । मब ममाज मद मगल मूला ॥

वित्तकूट-यात्रा
पुन प्रारम्भ

CHAUHAI 236

Hamlets, villages, towns in this land of the woods,
Here and there, were the hermit-saints' many abodes;
For his subjects the king had the beasts and the birds
Of all kinds, numberless in their great flocks and herds;
Deers, elephants, buffaloes, boars, hares and horses,
Wolves, lions and tigers—these made up his forces,

Their enmity gone, all together were grazing,
A thing to extol, for 'twas truly amazing;
The elephants' cries, noise of streams and of falls,
Were like great drums and trumpets for different calls,
Flocks of water-birds, pheasants, cuckoos, parrots, quails
Made glad noises, swans sported, glad females and males,
Peacocks danced to the music of bees' busy hum,
From all sides to this kingdom had happiness come,
Creepers, grasses and trees fruits and flowers displayed,
And the court's joy and beauty the greater thus made

दोहा २२८

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राम सेल सोभा निरखि भगत हृदयं अनि पेम् ।

तापस तप फलु पाइ जिमि मुखी मिगन नेम् ॥

DOHA 228

As he saw Rama's beautiful hill, Bharat's love
In his loving heart yet more increased,
He rejoiced as an ascetic finding the fruit
Of his rigours, and from them released

चौपाई २३७

तव केवट ऊचे चढि धाई । कहेउ भरत मन भुजा उठाई ॥
नाथ देखिअहि विटप विमाला । पाकरि जवु रमाल तमाला ॥
तिन्ह तरुवरन्ह मध्य बटु मोहा । मजु विमाल देखि मनु मोहा ॥
नील मधन पल्लव फल लाला । अविग्ल छाह मुखद मव काला ॥
मानहैं तिमिर अरुनमय गमी । विरची विधि संकेलि सुपमा सी ॥
ये तरु सरिन ममीय गोल्लाई । रघुवर परनकुटी जह छाई ॥
तुलसी तरुवर विविध मुहाए । कहुँ कहुँ मिय कहुँ लखन लगाए ॥
बट छायाँ बेदिका बनाई । मियं निज पानि मगेज मुहाई ॥

CHAUPAI 237

Then the boatman ascended a hillock near by,
And to Bharat said, pointing with arm raised on high,

"Lift your gaze, my good lord, to that clump, if you please,
"Of *tamala*, *pakar*, *jaman* and mango trees,

"A big banyan you'll see in the midst of them all,
"A most beautiful tree, grand, wide spreading and tall,

"You can see its red fruit, its leaves dark-hued and dense,
"It gives shade the year round, cool in heat most intense,

"It would seem God mixed darkness and dawn well together,
"And made it with beauty all sessions to weather

"Near by is a stream, by which Rama selected

"The place where his simple glass hut is erected,

"There Rama and Lakshman have, with their own hands,
'Lovely *tulsi* shrubs planted, near where their hut stands,

"With her lotus like hands Sita, as you will see,
'Has set up a small shrine in the shade of that tree

729

729

दोहा २२९

जहा वैठि मुनि गन महित नित मिय गम मुजान ।

मुनहि कथा इनिहाम मब आगम निगम पुगन ॥

DOHA 229

चित्रकृष्ण-यात्रा
पुन प्रारम्भ

"There Sita and Rama oft sit in the midst,

"Of the saints as they tell of past glories,

"They listen to scriptures both ancient and modern,

"To history, legends and stories"

चौपाई २३८

सखा वचन मुनि बिटप निहारी । उमगे भग्न विलाचन वारी ॥

करन प्रनाम चले दाउ भाई । कहन प्रीनि नान्द मकुचाई ॥

हरषहि निरखि गम पद अका । मानईं पाग्सु पाणउ रका ॥

रज मिर धरि हियै नयनन्हि लावहि । रघुवर मिलन सरिस सुख पावहि ॥

देखि भग्न गति अकथ अतीवा । प्रेम मगन मृग खग जड जीवा ॥

सखहि सनेह बिवस मग भूला । कहि सुपथ सुर वरषहि फूला ॥

निरखि मिद्ध साध अनुरागे । सहज सनेहु सराहन लागे ॥

होत न भूतल भाउ भग्न को । अचर मचर चर अचर करन को ॥

CHAUPAI 238

With joy Bharat thrilled and with tears his eyes glistened,
As, watching the tree, to his friend's words he listened.

The brothers went rev'rently on 'neath a spell;
Of their love the divinest tongues scarcely could tell;

They were happier Rama's footprints to behold,
Than a pauper who has that which turns all to gold;

They applied grains of dust to their heart, eyes and head,
And rejoiced as tho' into his presence now led.

Birds and beasts, creatures living and inanimate,
Were entranced, seeing Bharat's remarkable state.

730 Soon his guide, overwhelmed by his love, lost his road;
Then the gods, show'ring blossoms, the way to him showed.

730 The saints and the sages looked on all enraptured;
They said, giving praise and by love wholly captured,
"If Bharat were not here on earth, who could give
"Movement to the infirm, firmness to those who live?

THE
JOURNEY
RESUMED

दोहा २३०

पेमु अमिअ मदन विग्हु भग्नु पयोधि गंभीर ।

मथि प्रगटेउ सुर साधु हिन कृपामिधु रघुवीर ॥

DOHA 230

"In the bottomless ocean of Bharat's great soul,
"For the gods and the saints, Raghubir,
"With Mount Exile has churned and has brought out the nectar
"Divine of love warm and sincere."[¶]

चौपाई २३९

मग्वा मसेत मनोहर जोटा । लवेउ न लवन मधन वन ओटा ॥

भरत दीख प्रभु आम्रमु पावन । मकल मुमगल मदनु सुहावन ॥

करत प्रवेम मिटे दुख दावा । जनु जोगी परमारथु पावा ॥

[¶] As Vishnu churned with Mt. Mandara in the Ocean of Milk for Immortality.

देखे भरत लखन प्रभु आगे । पछ वचन रहत अनुगगे ॥
सीम जटा कटि मुनि पट वाधे । तूत कम कर मग धनु काधे ॥
वेदी पर मुनि माधु ममाज् । सीय महित गजन रघुगज् ॥
बलकल वमन जटिल तनु स्यामा । जन मुनि वपु कीन्ह रनि कामा ॥
कर कमलनि धन मायकु फग्न । जिय की जरनि हरन हमि हरन ॥

CHAUPAI 239

In the shade of the trees Lakshman had not yet spied
The two handsome young brothers with Guha their guide,
But to Bharat there plainly appeared where he stood,
Rama's hermitage home of pure joy and true good

All burning distress left him now as he entered,
Like saints aching 'tives goal on which they have ventured

He saw Lakshman standing in front of his master,

Who answered as questions came fast and yet faster,

His hair in a knot hermit's robe bound below,

Shaft in hand quiver hung on his shoulder his bow,

By the altar sat sages and saints, with them there

Sat both Rama and Sita a glorious pair,

Clad in hermit's attire knotted hair bodies tanned,

As tho' Love and his Queen here as hermits might stand,

In his hands Rama lawfully bow and shaft twirled,

He who quenches the pain of all souls in the world

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राम-मिलाप

दोहा २३१

लसत मज् मुनि मडली मध्य सीय रघुचकु ।

ज्ञान सभा जनु तनु धरे भगति मन्त्रिदानन्द ॥

DOHA 231

In that gathering of saints shone both Sita and Rama

Resplendent before Bharat's eyes,

As tho' Faith and the Spirit Supreme sat embodied

Amid those most learned and wise

चौपाई २४०

सानुज सखा समेत मगन मन । विसरे हरप सोक सुख दुख गन ॥
 पाहि नाथ कहि पाहि गोसाई । भूतल परे लकुट की नाई ॥
 वचन सपेम लखन पहिचाने । करत प्रनामु भरत जिअँ जाने ॥
 बंधु सनेह सरस येहि ओरा । उत साहिब सेवा बस जोरा ॥
 मिलि न जाइ नहिं गुंदरत बनई । सुकबि लखन मन की गति भनई ॥
 रहे राखि सेवा पर भारू । चढ़ी चंग जनु खेंच खेलारू ॥
 कहत सप्रेम नाइ महि माथा । भरत प्रनाम करत रघुनाथा ॥
 उठे रामु सुनि पेम अधीरा । कहुँ पट कहुँ नियंग धनु तीरा ॥

CHAUPAI 240

With his brother and friend, Bharat stood in a trance,
 No thought now of the sorrow or joy that might chance;
 “Oh, forgive me, my master, forgive!” he implored,
 And fell down like a log before Rama his lord.

BHARAT
MEETS
RAMA

The love Lakshman sensed in what Bharat was saying,
 And knew in his heart that his brother was praying;
 He could not embrace him, he could not ignore him;
 Two ways was he pulled, seeing two things before him;
 On one hand his duty to Rama he favoured;
 He loved Bharat, that pulled him too; thus he wavered;
 He clung to his duty, but much was his plight
 Like a boy's when he pulls on a high-flying kite.

Then he lovingly said, as he made a low bow,
 “Raghunath, it is Bharat who's greeting you now.”

Rama quickly sprang up, as by love calmness broke,
 Here and there flinging bow, arrows, quiver and cloke.

दोहा २३२

वरवस लिए उठाइ उर लाए कृपानिधान ।
 भरत राम की मिलनि लखि विसरे मवहि अपान ॥

DOHA 232

The All-gracious One clasped to his bosom his brother,
Love moved him, naught else could he do,
Those were lost to themselves who saw Bharat and Rama
Embrace, one indeed were these two

चौपाई २६१

मिलनि प्रीति किमि जाड वगानी । रवि कुरु अगम कर्म मन वानी ॥
परम पेम पूरन दोउ भार्द । मन विधि चिन अहमिनि विमर्द ॥
कहहु सुपमु प्रगट को कर्द । कहि छाया कवि मनि अनमर्द ॥
कविहि अरथ आगर बलु गाचा । अनहर्ग नाड गनिहि नटु नाचा ॥
अगम गनेहु भगत रघुवर का । जहं न जाड मन विधि हरि हर को ॥
सो मै कुमरि रहा कहि भानी । वाज सुगग फि गाउर नानी ॥
मिलनि विलोकि भगत रघुवर की । सुगगन सभय धरुधकी धर्की ॥
समुझाए सुगगर जड जागे । वग्यि प्रमन प्रममन लागे ॥

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CHAUPAI 241

Such a meeting, such love, never can be described,
Tho' the essence of poetic power be imbibed,
Lost to self lost to reason to knowledge and the ^{light}
Were these brothers love-filled, in their vision, ⁱⁿ vision caught
I can't tell their love in my poor human weakness,
The poet may seek but not find any likeness,
'Tis words and then meaning the poet's gift uses,
As dances the dancer to measures he chooses,
A sea is the love of these brothers unbounded,
That by the divinest can never be sounded,
My poor mind can offer no words fit to pass,
One can never get music from strings of mere glass
As the meeting of Rama and Bharat they saw,
Overwhelmed were the gods, they all trembled with awe,
Then their leader awakened them out of their daze,
And they rained flowers down as they lifted their praise.

राम-मिलाप



दोहा २३३

मिलि सप्तेम रिपुसूदनहि केवटु भेटेउ राम ।
भूरि भायं भेटे भरत लछिमन करत प्रनाम ॥

DOHA 233

Rama lovingly welcomed Shatruघna, and then
To the boatman the welcome repeated,
And meanwhile with gladness and courtesy Bharat
By fortunate Lakshman was greeted.

चौपाई २४२

भेटेउ लखन ललकि लघु भार्द । वहरि निपादु लीन्ह उर लार्द ॥
पुनि मुनिगन ढुँडै भार्दन्ह वदे । अभिमत आमिय पाड अनदे ॥
सानुज भरत उमगि अनुगगा । धगि मिग मिय पद पद्म पगगा ॥
पुनि पुनि करत प्रनाम उठाए । मिर कर कमल परमि बेठाए ॥
सीयं असीस दीन्हि मन माही । मगन मनेहै देह सुधि नाही ॥
सब विधि सानुकूल लखि सीता । भे निमोच उर अपडर बीता ॥
कोउ किछु कहइ न कोउ किछु पूँछा । प्रेम भरा मन निज गति छूँछा ॥
तेहि अवमर केवटु धीरजु धरि । जोरि पानि विनवन प्रनामु करि ॥

CHAUPAI 242

Lakshman welcomed Shatruघna, with words true and fond,
Welcomed also the boatman into the same bond
Next the newly-come brothers saluted each saint,
And were blessed, sharing joys that now knew no restraint
With his brother then Bharat, in warm loving trust,
Before Sita bowed low with his head in the dust,
Repeating their homage, they asked for her blessing,
She lifted and seated them, each one caressing,
She blessed them in silence deep down in her mind,
Lost in love so o'erwhelming, no words could she find
When he saw Sita lovingly t'ward him disposed,
Bharat lost all his fear, mind now calm and composed

७३४

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BHARAT
MEETS
RAMA

Not a sound or a question' But all voices stilled,
They forgot themselves wholly, then hearts with love filled.
Then the boatman took courage, by thoughtfulness pressed,
And with hands humbly folded he made his request.

दोहा २३४

नाथ माथ मुनिनाथ के मानु मकल पुर लोग ।
सेवक सेनप मचिव मव आग विकल वियोग ॥

DOHA 234

"My lord, the queen-mothers the captains and ministers,
"Servants and folk of the city,
"Have come with Vashishth, the great saint, all distressed
"By your absence and seeking your pity"

७३५

चौपाई २४३

735

सीलमिधु सुनि गुर आगवन । मिय समीण गबे रिपुदवन् ॥
चले मवेग गम तहि काला । धीर वरम धुर दीनदयाला ॥
गुरहि देखि सानुज अनुगगे । दउ प्रनाम करन प्रभु लागे ॥
मुनिवर धाड लिए उर लाई । प्रम उमगि भट दोउ भाई ॥
प्रेम पुलकि केवट कहि नाम । कीन्ह दूरि ते न्ह प्रनामू ॥
गममखा गिपि वरवम भटा । जनु महि लुठन सह समेटा ॥ §
रघुपति भगति सुमगल मूला । नभ मराहि मुर इगहि फूला ॥
येहि सम निपट नीच कोउ नाही । बड वसिठ सम को जग माही ॥

राम-मिलाप

CHAUPAI 243

He the Steadfast, Upright One, the Ocean of Grace,
When he heard that his teacher had come to that place,
Left Shatrughna to take care of Sita and ran
In a hurry to welcome that most holy man.

When they saw him again, he and Lakshman both fell
At his feet with an eagerness words cannot tell,
The saintly one, seeing them, sprang to his feet
And embraced them, as eager the princes to meet.

Then the boatman a-thill told his name from afar,
 And saluted the saint, more than that could not dare,
 But the saint gave him welcome, as in truth he must,
 As Lord Rama's friend Love, gathered up from the dust
 With their flowers gods lauded this greatest of joys,
 True devotion to Rama, a joy that ne'er cloys
 "This poor boatman, the meanest is he of the mean,
 "And none nobler than saint Vashishth ever was seen,

दोहा २३५

जेहि लखि लखनहूं ते अधिक मिले मुदित मुनिगउ ।
 सो सीतापति भजन को प्रगट प्रताग प्रभाउ ॥

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DOHA 235

736

"Yet this monarch of saints greater love than to Lakshman
 "In meeting this boatman has shown,
 " 'Tis the fruit of true faith in Lord Rama a power
 "That gods and men truly must own"

चोपाई २४४

आरत लोगु राम सब जाना । कस्नाकर सुजान भगवाना ॥
 जो जेहि भायै रहा अभिलापी । तेहि तेहि कै नमि नमि रघु गावी ॥
 सानुज मिलि पल महुं सब काहू । कीन्ह दूरि दुखु दास्न दाहू ॥
 येह बडि बान राम के नाही । जिमि घट कोटि एक गवि छाही ॥
 मिलि केवटहि उमगि अनुगगा । पुरजन सबल सगर्हाहि भागा ॥
 देवी राम दुखिन महनागी । जनु सुबेलि अबली हिम मारी ॥
 प्रथम राम भेटी ककेर्द । सगल सुभायै भगति मति भेई ॥
 पग परि कीन्ह प्रबोधु वहोरी । काल करम विधि सिर धरि खोरी ॥

CHAUPAI 244

When he saw how the people were sad and distressed,
 In his mercy Lord Rama each one of them blessed,
 For his comfort to each one the thing he might crave,
 In the way that he wished it, at once Rama gave,

EVENTS IN
AVADH

He and Lakshman embraced ev'ry one and removed
In a trice all that bitter and burdensome proved

In Rama such things are not strange or surprising,
In water-pots countless one sun shows its rising.

The people all embraced the boatman, uplifted
By love and all praising the good fortune gifted
The queen-mothers, each showing sorrow's deep lines,
Seemed to Rama like delicate, frost-bitten vines.

First he welcomed Kaikeyi, thus trying to win,
By his kind trustful spirit, her mind from her sin;
Low he fell at her feet, sought to help in her needs,
Putting blame upon Destiny, Dark Fate and Deeds

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दोहा २३६

737

भटी रघवर मानु मव कर्ग प्रवोधु पग्निंगु ।
अव ईम आधीन जगु काहु न देढ़ा दोपु ॥

DOHA 236

Then he welcomed the other queens and to them said,
Trying insight and comfort to bring,
"Put no blame upon any one, pray, the whole w. 'd
"Must be subject to God as its king "

राम मिलाप

चोपाद्द २८५

गुगतिअ पद बदे दुहुँ भाई । महित विप्रतिअ जे मंग आई ॥
गग गोरि मम सब मनमानी । देहि असीम मुदित मृदु बानी ॥
गहि पद लगे सुमित्रा अका । जनु भटी सर्पा, अति रका ॥
पुनि जननी चरननि दोउ भ्राना । परे एप व्याकुल सब गाना ॥
अति अनुगग अव उर लाए । नयन मनेह सलिल अन्हवाए ॥
तेहि अवसर कर हरप विपादू । किमि कबि कहड मूक जिमि स्वादू ॥
मिलि जननिहि सानुज रघुगऊ । गुर सन कहेउ कि धारिअ पाऊ ॥
पुरजन पाइ मुनीम नियोगू । जल थल तकि तकि उतरउ लोगू ॥

CHAUPAI 245

The wife of their teacher and all Brahmanesses
 With her, by the brothers—like highest goddesses—
 Were greeted with loving and reverent esteem,
 And then blessing gave back with their love's happy gleam
 The brothers the feet of Sumitra with pleasure
 Embraced, like poor beggars on finding great treasure
 They came to Kausalya again last of all,
 Moved by love overwhelming at her feet to fall,
 In tender affection their mother enswathed them
 And pressing them close, in warm tears of love bathed them
 The joy and grief mingled could never be poet
 Be told, dumb men can't tell of taste tho' they know it
 The brothers at length asked their teacher to come,
 In his graciousness with them to their hermit home,
 At the saint's word the people, too, made plans that day
 Looking over the sites seeking places to stay

७३८

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RAMA
MEETS
BHARAT

दोहा २३७

महिमुर मरी मानु गुर गन लोग जिंग माथ ।
 पावन आम्रमु गवनु किय भरत लबन रघुनाथ ॥

DOHA 237

Then Rama with Lakshman and Bharat, their mothers,
 The Brahmins and ministers took,
 With Vashishth and with many more folks who had come,
 To their simple serene hermit nook

चौपाई २४६

सीय आड मुनिवर पग लागी । उचित असीम लही मन मागी ॥
 गुण्यनिनिहि मुनिनिअन्ह समेता । मिली पेमु कहि जाड न जेता ॥
 बदि बदि पग मिय मवही के । आमिग्वचन लहे प्रिय जी के ॥
 मामु सकल जव सीय निहागी । मूँदे नयन महमि सुकुमारी ॥
 परी बधिक वर्म मनहुं बंगली । काह कीन्ह करनार कुचाली ॥

तिन्ह मिय निर्गिवि निपट दुख पावा । सो मवु महिं जो देउ महावा ॥
जनकमुना तव उर धरि धीग । नील नलिन लोयन भरि नीग ॥
मिली सकल मासुन्ह मिय जाई । तेहि अवसर कर्ना महि छाई ॥

CHAUPAI 246

To the feet of the saint Sita her homage brought,
And received the rich blessings that from him she sought,

To his wife and her woman-companions she bid
A warm welcome, with love beyond words but not hid,
Again and again at their feet she fell, speaking
Her love in this way and from them blessing seeking

The queens looked on Sita in shudd'ring surprise,
"She so delicate here!" they thought, closing their eyes,

७३९

"She is like a young swan in a fowler's dread clutch,
"God is wrong to do this, make her suffer so much"

739

As they gazed at her there they were all deeply pained,
But what Fate has determined, that must be sustained

The daughter of Janak then went forward bravely,
Her dark lotus-eyes filled with warm tears, and bravely
Bowed low and responded to each queen's embrace,
O'er the earth at that time spread compassion a grace

राम मिलाप

दोहा २३८

लागि लागि पग मवनि मिय भटनि अति अनुगग ।
हृदयें असीमहि पेमवम रहिअहु भरी सोहाग ॥

DOHA 238

Again and again she bowed low at their feet
And embraced them with love's eager zest,
From their hearts they all lovingly blessed her and prayed,
"On you ever may good fortune rest"

चौपाई २४७

बिकल सनेहं सीय मव गनी । बेठन मवहि कहेउ गुर ज्ञानी ॥
कहि जग गति मायिक मुनिनाथा । कहे कालुक परमार्थ गाथा ॥

तृप कर सुरपुर गवनु सुनावा । सुनि रघुनाथ दुसह दुखु गावा ॥
 मग्न हेतु निज नेहु विचारी । भे अति विकल धीर धुर धारी ॥
 कुलिम कठोर सुनत कटु वानी । विलपत लग्वन सीय भव गानी ॥
 सोक विकल अनि सकल समाज् । मानहुं गजु अकाजउ आज ॥
 मुनिवर वहुरि गम समुझाण । महित समाज समर्गित नहाण ॥
 ब्रतु निरबु तेहि दिन प्रभु कीन्हा । मुनिहु कह जलु काहु न लान्हा ॥

CHAUPAI 247

The saint seeing Sita and queens agitated
 By love, asked them all to be quietly seated,
 He showed the assembly how changes are life
 In the world, and then spoke of the chief ends of life,
 How Dasrath had passed into eternal morrow,
 Which when Rama heard gave him bitterest sorrow
 By love for himself had his father been taken
 He knew, thus the strength of the strongest was shaken
 With Lakshman and Sita the queens all lamented
 As thunderbolt-like this bad news was presented,
 Indeed, the whole comp'ny was stirred in a foment
 Of woe, as tho' Dasrath had died at that moment
 The sage then both Rama and people exhorted
 And all to the stream for their bathing escorted
 That day without water or food Rama passed,
 At the saint's word the people maintained the same fast

दोहा २३७

भोर भाग रघुनदनहि जो मुनि आयसु दीन्ह ।
 मद्धा भगति समेत प्रभु सो सबु सादर कीन्ह ॥

DOHA 239

Raghunandan, with love and devotion, next morning
 Performed as by Vashishth commanded,
 With reverence due, all the funeral rites
 Of his father, as duty demanded

EVENTS IN
AVADH

चौपाई २८८

करि पितु क्रिया वेद जसि वग्नी । भे पुनीत पातक नम नग्नी ॥
जाम् नाम पावक अघ तूला । मुमिग्न मकल समंगल मूला ॥
मुद्ध मो भाँड माथु ममत अम । तीर्थ आवाहन मुग्मगि जस ॥
मुद्ध भाँड दुड वामर वीते । वोले गुर मन गम पिगीते ॥
नाथ लोग गव निपट दुखारी । कद मूल फल अबु अहारी ॥
मानुज भग्नु मचिव मव माता । देवि मोहि पल जिमि जुग जाता ॥
मव ममत पुर धार्ग्नि पाऊ । आपु इहो अमगवति गऊ ॥
वहन कहेउं मव किएउं दिलाउं । उचित होइ नम कर्गिअ गोमाई ॥

CHAUHAI 248

५४१

He who scatters the darkness of sin like the sun,
Became clean, all these scriptural rites having done:

741

He whose name is a fire to consume threads of wrong,
Which remembered gives gladness and blessing life-long,
Became pure as does one who—by saints 'tis decreed--
Bathes in Ganges, from all other pilgrimage freed.

राम-मिलाय

Rama when, since his cleansing two more day 'id gone,
Asked the saintly one this thoughtful word to pass on:
"The people must here, sir, be troubled and fretting,
"For food only water and wild fruit they're getting;
"My mothers and brothers and people I see
"In distress; like an age seems each moment to me;
"Kindly take them all back to the homes they have left;
"You are here, the king's gone, Avadh's wholly bereft;
"It is daring for me to presume, sir, thus far;
"Do what seems to you best, what will no pleasure mar."

दोहा २८०

धरम सेतु कर्नायनन हम न कहहु अम राम ।
लोग द्रवित दिन दूँ दरम् देवि लहर्व बिनाम ॥

DOHA 240

"Rama, bridge of all good, home of mercy are you!"
 Said the saint, "From your heart thus you speak,
 "But the people have long been distressed, these two days
 "They have found with you rest that they seek"

चौपाई २४९

गम वचन सुनि सभय समाज । जनु जलनिधि महृ विकल जहाजृ ॥
 सुनि गुर गिर सुमगल मला । भाउ मनहैं मास्त अनकला ॥
 पावनि पर्यं निटुं काल नहाही । जो विलोकि अघ ओघ नमाही ॥
 मगल मूरति लोचन भरि भरि । निर्गमहि हरपि दउवत करि करि ॥
 गम मैल बन देखन जाही । जहं सद्य मकल मकर दुख नाही ॥
 झरना झर्गहि सुधा सम वारी । त्रिविव तापहर त्रिविधि वयारी ॥
 बिटप बेलि तून अगनित जाती । फल प्रसन पन्नव वह भानी ॥
 सुदर मिला मुखद तरु छाही । जाह वर्गनि वन छवि कहि पाही ॥

CHAUPAI 249

When they heard Rama's words all the people were shocked
 And disturbed, as at sea ships are violently rocked,
 But the words of the saint again settled their minds
 As at sea ships are steadied by favourable winds
 They all bathed in that river at morn noon and eve,
 Which once seen destroys sins that to sinful ones cleave,
 They constantly filled eager eyes with his vision,
 And honoured with gladness that happy provision,
 They oft went to see Rama's mountain and wood
 Where no sorrow was named, all was joyous and good,
 Where streams flowed with water like nectar supernal,
 And fevers were cooled by winds pleasantly vernal,
 Where grew countless creepers, plants, grasses and trees,
 With their fruits, flowers, foliage all tastes to please,
 Where from tall rocks and trees came their comforting shade,
 Where by all indescribable beauty was made.

दोहा २६१

सरनि सरोरुह जल विहग कूजन गुजन भृग ।
बैर विगत विहगन विधिन मृग विहग वहु रग ॥

DOHA 241

Where in beautiful pools happy water-birds played,
And bees hummed where the lotuses bloomed,
Where, forgetting their feuds, birds and beasts of all kinds
Lives of friendliness fearless assumed

चौपाई २५०

कोल किगत भिल वनवामी । मधु सुचि मुदर म्वाद मुधा मी ॥
भरि भरि परन पुटी गचि रुगी । कद मल फल अकुर जूरी ॥
मवहि दहि कार विनय प्रनामा । कहि कहि म्वाद भेद गुन नामा ॥
देहि लोग वहु मोल न लेही । फेगत गम दोहाई देही ॥
कहहि मनह भगन मृदु वानी । मानत माधु पेम पहिचानी ॥
तुम्ह मुकुनी हम नीच निपादा । पावा दरमनु गम प्रसादा ॥
हमहि अगम अति दरमु तुम्हाग । जम मर्धर्गन देवसरि धाग ॥
गम कृपाल निपाई नेत्राजा । परिजन प्रजउ चहिअ जम गजा ॥

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743

गम-मिलाप

CHAUPAI 250

The men of the forest, Bhils, Kuiats and Kols,
Brought sweet nectar-like honey in simple earth-bowls;
They made also leaf-baskets and filled them with roots
Sweet and tender, fresh herbs, and the tastiest fruits;
They courteously asked all to take as a favour,
And told each thing's name with its distinctive flavour
Those eating, some price for this urged them to take,
But the givers refused, giving for Rama's sake,
And they lovingly said, as the price they returned,
"Holy men take from us who our love have discerned;
"You are noble and good, we are lowly in race;
"Tis enough that we share Rama's vision and grace;

“We have met with you also; things hard to attain
 “As the Ganges’ pure flow in a dry desert plain;
 “We’re low-born, Rama’s kindly; on him hope depends;
 “Treat us as does your king you, his subjects and friends.

दोहा २४२

यह जिअै जानि सँकोचु नजि कर्जि छोहु लवि नेहु ।
 हमहि कृतार्थ करन लगि फल तृन अकुर लेहु ॥

DOHA 242

“Think of this; be you kindly like him, and acknowledge
 “Our love; pray, no longer demur:
 “Take our fruits, herbs and roots; make us happy, and thus
 “Life’s true blessings upon us confer.

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चौपाई २५१

तुम्ह प्रिय पाहुने वन पगु धारे । सेत्रा जोगु न भाग हमारे ॥
 देव काह हम तुम्हहि गोमार्द । ईशनु पान किगत मितार्द ॥ ५
 यह हमारि अनि बडि सेवकार्द । लेहि न वासन वमन चोर्गार्द ॥
 हम जड़ जीव जीव गन धाती । कुम्हिल कुचाली कुमति कुजानी ॥
 पाप करन निमि वासर जाही । नहि पट कटि नहि पेट अधाही ॥
 मपनेहुँ धरम बुद्धि कम काऊ । यह रघुनदन दरम प्रभारु ॥
 यव ते प्रभु पद पदुम निहारे । मिटे दुसह दुख दोप हमारे ॥
 वचन सुनत पुरजन अनुगागे । निन्ह के भाग मगहन लागे ॥

CHAUPAI 251

“You have come to the forest as our belov’d guests,
 “Tho’ we all are unworthy to serve your bohests;
 “Not much can we give you, just poor food and fuel,
 “Thus foresters’ love is shown and finds renewal;
 “The best way known to us of serving your wishes,
 “Is not to steal from you your clothing and dishes!
 “We’re ignorant folk, taking life all the while;
 “Evil-minded, low-born, full of folly and guile;

EVENTS IN
AVADH

"Day and night we do evil the wron' s we have willed
 'But it still leaves us naked with stomachs unfulfilled'
 "Of goodness we never have dreamed never striven
 'To find it but this Rama's vision has given
 'When once the Lord's lotus like feet we beheld
 All our troubles and sorrows and mis' res were dispelle
 At these words all the people from Avadh rejoiced
 Highest praise at their happy good fortune they rec'd

ब्रह्मद १०

लाग मगहन माग मव जनगाग बचन मनावही ।
 वाच्नि मिर्गति मिय गम जगनन गनह अग्नि मग पावही ॥
 नर नाफ़ ॥ ६२ निः मनि गार भिर्गति री गग ।
 तुलसी झार रघुगमनि री लाह ॥ नात्त निग ॥

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CHHAND 10

Then fortune they pr used And then voices they r used
 Happy , coo' in Empiest sound
 As they met and conversed Love and joy they rehearsed
 At divine Sita Rama's feet found
 Here the townspeople all Felt their love to be s al
 With the fore tell's love when computed
 Even iron will melt If it borne in a boit
 Rama's kindness here one and all shared

गम मराण

मार्गदा १०

मिट्टि नन नह जार ति दिन प्रदर्शन ए । न
 जन ज्या शादुर मार भार पी । 'त' प्रथम ॥

SORATHA 9

The people all wandered together
 About in the woods, happy day after da
 Just as even befor' rainy weather
 Begins frogs and peacock exult in mill showers

चौपाई २५२

पुर नर नारि मगन अनि प्रीती । वामर जाहि पलक सम वीती ॥
 सीय सामु प्रति बेप वनाई । मादर करड मर्गिम सेवकाई ॥
 लखा न मरमु गम विनु काहूँ । माया सब मिय माया माहूँ ॥
 सीयं सामु मेवा बस कीन्ही । तिन्ह लहि सुख मिख आमिष दीन्ही ॥
 लखि मिय मनित सगल दोउ भाई । कुटिल गनी पछिनानि अघारै ॥
 अवनि जमहि जाचनि कैकेई । महि न बीचु विधि मीचु न देई ॥
 लोकहूँ बेद विदित कवि कहही । गम विमुख थलु नग्न न लहही ॥
 यहु समउ सब के मन माही । गम गवनु विधि अवध कि नाही ॥

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CHAUPAI 252

746

In love the townspeople with nothing else reckoned,
 A day seemed to pass from them swift as a second
 Like service for each mother Sita performed,
 To the ways and the wishes of each one conformed,
 Her deep secret by no one but Rama was seen;
 Well he knew her illusion's pow'1, she was his queen!
 She here made them depend on her service, and they
 For her comfort and helpfulness blessed her each day
 Kaikeyi was moved to the deepest contrition,
 By seeing the brothers' and Sita's condition;
 "O God," she prayed inwardly with ev'ry breath,
 "May the earth open for me and bring peaceful death!"
 "By the laws of man, scriptures and poets we're told,
 "Even hell Rama's enemy never will hold"
 In the minds of the people was one doubtful fear;
 "Will our Rama to Avadh return, or stay here?"

दोहा २६३

निमि न नीद नाहि भूख दिन भर्तु बिकल सुचि सोच ।
 नीच कीच विच मगन झैम मीनहि मणिल संकोच ॥

EVENTS IN
AVADII

DOHA 243

Bharat ate naught all day and could not sleep at night,
By one worrying question perplexed
Like a fish that when water is almost dried up
Twists about in the mud sorely vexed

चौपाई २५३

कीन्हि मानु मिस राठ कुचाली । उनि भीनि जम गावत माली ॥
कहि विधि हाठ गम अभिपर । माहि अवकलत उपाउ न एक् ॥
अवस्मि किर्गहि गर जायम मानी । मनि पुनि कह्य गम स्त्रि जानी ॥
मानु रह्य वहर्गहि रघगऊ । गम जननि हठ कगवि मि काऊ ॥
मोहि अनचर रग कतिश वाता । तहि मह कुसमउ वाम विधाता ॥
जा हठ । ॥ न निपर कुवर्म । हरगिरि न गुरु सवक धर्म ॥
एकउ जगुनि न मन ठहगानी । माचत भगतहि रैनि विहानी ॥
प्रात नहाउ प्रभहि भिर नार्द । वठत पठा गिय्य बोलाई ॥

747

747

CHAUPAI 253

Fate worked in the cause of my mother be-devilled,
As ripening rice fields by misfortune are levelled
The crowning of Rama how can I secure?
For this no plan I see that is certain and sure
If Vashishth's command were Return! he'd fulfil it,
But he'll not command unless Rama should will it,
‘His mother might ask him and he not resist,
“But as mother of Rama she'll never insist
‘But a vassal am I taught I say can have weight,
Times and God are against me a victim of fate
“If I should resist twould be wise for much vaster
‘Than Kailas is duty of servant to master’
He worried all night, as he pondered this question,
But thought of no plan, found no helpful suggestion
At dawn, having I thed, to greet Rama he went,
And was sitting but just then the saint for him sent,

राम मिलाप

दोहा २६६

गरु पद वमल प्रनाम कर्ग वरु जायम पाठ ।
विप्र महाजन मनिव ॥ जरु सभामद जारु ॥

DOH 244

Bharat reverently bowed at the feet of the saint
And then sat down his master permitting
Around him the minister nobles and Brahmans
In council were solemnly seated

दोहा २६८

वाल मनिवरु समा गमाना । मनु सभामद भरत र जाना ॥
धरम धर्म भानु भान । गजा गम स्ववर्म भगवान ॥
मत्समव पाठु त्रिति मत् । गम जनम जग मगु रु ॥
गरु तिनु गानु वचन भनमारा । यरु इरु दरन रवि दिनकारा ॥
नानि पानि गग्मार्य स्वार्य । रातु न गम सम जान जयार्य ।
विवित्तिरु मरि रवि दिमिगारा । मागा जीव ररम करि राला ना
अहिन महिन जहु रगि प्रभाइ । जाग मिर्दि निगमागम गाठ ।
कर्ग दिनार जिअ दिग्गज नाक । गम रजाइ मीम सवही ॥

CHAPTER 254

The saint said to those gathered there at his call
'Listen to me good Bharat and counsels all

As Lord Supreme Rama no homage need render
'The Sun of the Sun Race of Right the Descender
'Truth's Source Scripture's Guardian all life he sustains
By his birth here as man the world blesse dancs gains
Yet both parents and teachers he gladly obeys,
"As the gods he befriends, hosts of devils he slays,
'Be it love or law, hope for life future or this,
'None but he knows the truth, truth without him we miss,
'Heav'ny bodies, great gods, guards of all realms and climes,
"All appearance, all action, all souls, states and times,

“Ruler earthly, unearthly whoever they be
“Spirit-trances, rites spells thus in scripture we see
“You will learn if you think as the matter demands
“That these things are all subject to Rama's commands

दोहा २४५

राम राम रजाइ स्य हम गय रम हिं हाइ ।
ममुक्षि मयान रम्ह अब मय मिलि गमत मा ॥

DOHA 245

It will be for our good if at all times and now
‘Rama wish and command we all heed
So consider this wisely and thoughtfully
With discussion and plan we proceed

चापाई २५६

719

र म मिर प

मर रह मगद गम अभिपर । मगद मार भा मग रह ॥
कहि विधि आध नरहि रपगउ । रहि मर्म मगार रामज उपार ॥
मव गादर मनि मनिपर यारी । नग प्रमार्य रगार मारी ॥
उतर न आव लाग भा भार । नव मिर नार भरन रम जार ॥
भानुबग भा भा प्रतर । अविर पर न र वहर ॥
जनम हतु मव रहि तिर माता । रम मभामभ दर जिता ॥
दलि दुर्य मजुर सरल कत्याना । अम अमीर गत्तरि जग जाना ॥
मा गोमार विधि गति जहि लकी । सरु वा टारि टक जा रकी ॥

CHAUPAI 256

“We shall all be delighted if king be is crowned
“Well we know that in this joy for all will be end,
“But how get him to go back to Avadh? There lies
“Our big problem, for that we must plan and advise
They all listened with care to the saint's ev'ry word,
Good both now and forever was in what they heard,
But none answered they sat there in ad silent rows
Till at last, with head bowed and hands clasped Bharat rose,

And replied, "Many kings in the Sun-Race have reigned;
 "Greater pow'r than his ancestors each have attained,
 "To his father and mother his birth each one owed,
 "But his fate, good or ill, was determined by God
 "Saintly one, 'twas by your blessing given to each,
 "That with pains overcome, he could happiness reach;
 "By you Fate and its course, all men know, has been changed;
 "None can hinder or alter things you have arranged

दोहा २४६

वूभिअ मोहि उपाउ अब सो सब मोर अभागु ।
 सुनि सनेहमय वचन गुर उर उमगा अनुगगु ॥

७५०

DOHA 246

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"But I'm troubled by this, that you ask us, ask me,
 "To consider this thing and decide"
 As he heard these words loving and humble, Vashishth
 Was delighted, and to them replied:

चौपाई २५६

तान वान फुरि राम कृपाही । राम विमुख मिथि मणनेहुं नाही ॥
 सकुचौ तान कहन एक वाना । अग्ध तजहि बुध मग्वमु जाना ॥
 तुम्ह कानन गवनहु दोउ भाई । फेरिअहि लखनु मीय रघुराई ॥
 सुनि सुवचन हर्ये दोउ भाना । भे प्रमोद परिपूर्ण गाना ॥
 मन प्रसन्न तन तेजु विराजा । जनु जिय राउ रामु भाए राजा ॥
 बहुतु लाभु लोगन्ह लघु हानी । सम दुख सुख सब गेवहि गनी ॥
 कहहि भरतु मुनि कहा मो कीन्हे । फलु जग जीवन्ह अभिमन दीन्हे ॥
 कानन करउ जनम भरि वासू । येहि ते अधिक न मोर सुपासू ॥

CHAUPAI 256

"Yes, son, it has been so, but by Rama's kindness;
 "To look for success against him is sheer blindness;
 "There's one way—I shrink from it; but wise men choose
 "To let part go when threatened, and not the whole lose;

"Rama, Sita and Lakshman may come back, my child,
"If Shatrughna and you to the woods are exiled"
On hearing these words, the two lads were delighted,
Their bodies were thrilled, their minds greatly excited,
Their joy o'er their frame seemed such plendor to fling,
As tho' Dasrath were living and Rama were king
Small loss to the people, great gain as the sequel,
But weeping queens seemed to see gain and loss equal
Said Bharat to Vashishth So let it be done
"By the means greatest blessing for all will be won,
'I will stay in the forest as long as I live
"Nothing else could to me so much happiness give

७५१

दोहा २४७

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अतर्जामी गम मिय तुम्ह सर्वज मजान ।
जौ कुर कहनु न नाथ निज कीजिअ वचन पवान ॥

DOHA 247

राम-मिलाप

"To both Rama and Sita my heart is well-known
"Wholly good and all knowing are you
"So I pray you, my master to do as you say,
"Make these words of yours quickly come true"

चौपाई २५७

भरत वचन मुनि देखि सनेह । मभा सहित मुनि भएउ विदेह ॥
भरत महा महिमा जलगसी । मुनि मनि ठाडि तीर अबला सी ॥
गा चह पार जननु हियं हेग । पावनि नाव न बाँतु वेरा ॥
और करिहि को भरत बडाई । सरसी सैरि कि मिथु समाई ॥
भरतु मुनिहि मन भीतर भाए । सहित समाज गम पहि आए ॥
प्रभु प्रनामु करि दीन्ह सुआमनु । बैठे मव मुनि मुनि अनुमासनु ॥
बोले मुनिबहु वचन विचारी । देम काल अवसर अनुहारी ॥
सुनहु गम सर्वज मजाना । धरम नीति गुन ज्ञान निधाना ॥

४

CHAUPAI 257

As Bharat to loving persuasion resorted,
The saint and the council were wholly transported;
A sea Bharat's glory, on whose shining sands,
In the guise of a woman, the saint's wise mind stands,
She is anxious to cross, tries her best, seeks some craft,
But there's no ship or boat--No! not even a raft!
None could tell or contain Bharat's glory; the shells
Of a pond cannot hold all the vast ocean's swells.

Bharat found a warm place in the heart of the saint,
And to Rama Vashishth with the councillors went;
The lord gave them welcome and bade them be seated;
They sat when the saint Rama's wishes repeated.
Vashishth then spoke up, his words carefully choosing,
The place, time and all circumstances perusing:
"Hear Rama, all knowing, all good, all divine,
"Of all righteousness, truth, faith and wisdom the mine.

दोहा २६८

मव के उर अंतर बमहु जानहु भाउ कुभाउ ।
पुर्जन जननी भग्न हित होड मो कहिअ उपाउ ॥

DOHA 248

"You know ev'ryone's thoughts, good or evil; you dwell
"In the spirit of every man;
"What is best for your people, your mother and Bharat
"Consider, and then wisely plan.

चौपाई २५८

आग्न कहहिं विचार्गि न काऊ । सूभ जुआर्गिहि आपन दाऊ ॥
मुनि मुनि बचन कहत रघुगऊ । नाथ तुम्हारेहि हाथ उपाऊ ॥
मव कर हित रख रातरि रखें । आयेमु किएँ मुदित फुर भापें ॥
प्रथम जो आयेमु मो कहें होई । माथे गानि कर्तुं मिव सोई ॥
पुनि जेहि कहें जम कहव गोसाई । सो मव भाँति घटिहि सेवकाई ॥

कह मुनि गम सत्य तुम्ह भापा । भरत सनेहं विचारु न राखा ॥
तेहि तें कहउं बहोरि बहोरी । भरत भगति वस भइ मति मोरी ॥
मोरे जान भरत रुचि राखी । जो कीजिअ सो सुभ सिव साखी ॥

CHAUPAI 258

“We speak without thought, but our painful need knowing,
“As gamblers see nothing but dice they are throwing.”

To these words of Vashishth said Rama, “O wise
“And good master, in your hands the surest plan lies;

“Good for all is it when in your favour we bask,
“Doing what you command as our happiest task;

“Give me first of all your command, to pursue it
“Shall be my endeavour, most humbly I'll do it;

७५३

“Then call on the others, put each to the test,
“And I know each will do in your service his best.”

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“What you say is the truth, Rama,” Vashishth replied,
“But the love Bharat shows all my thought has defied;

“Again and again must I say this, and stress it,
“His loyalty puzzles my mind—I confess it;

राम-मिलाप

“In what Bharat wishes, with Siva as witness
“I say, you will find truest blessing and fitness.

दोहा २४९

भरत विनय मादर सुनिअ करिअ बिचारु बहोरि ।
करव साधुमत लोकमत नृपनय निगम निचोरि ॥

DOHA 249

“First listen to what Bharat wishes, then play.
“As his spirit and purpose you capture;
“And act for the kingdom by following laws
“Of the saints, of the world and of scripture.”

चौपाई २५९

गुर अनुराग भरत पर देखी । गम हृदये आनंदु बिसेषी ॥
भरतहि धरम धुरंधर जानी । निज सेवक तन मानम बानी ॥

बोले गुर आयसु अनुकूला । बचन मंजु मृदु मंगल मूला ॥
 नाथ सपथ पितु चरन दोहाई । भएउ न भुअन भरत सम भाई ॥
 जे गुर पद अंबुज अनुरागी । ते लोकहुँ बेदहुँ बड़भागी ॥
 राउर जा पर अस अनुरागू । को कहि सकइ भरत कर भागू ॥
 लखि लघु बंधु बुद्धि सकुचाई । करत बदन पर भरत बड़ाई ॥
 भरतु कहहि सोइ किए भलाई । अस कहि राम रहे अरगाई ॥

CHAUPAI 259

When he saw how to Bharat Vashishth was attached,
 Rama's happiness that of the saintly one matched;
 That Bharat to truth was devoted and fervent
 He knew, and in thought, word and deed his own servant.
 He said, as the saint gave permission to speak,
 In a voice that was pleasingly cheerful and meek,
 "By my father's dear feet and yourself, sir, I swear,
 "There's no brother like Bharat on earth anywhere;
 "Those loyal and true to the lord by tradition
 "And scripture are shown as in blessed condition;
 "But since 'tis your longing and love that are set
 "Upon him, Bharat's future is happier yet;
 "Here to speak of his praises, tho' ample the cause,
 "When himself he is present, may well make me pause;
 " "Twill be for our good to hear him and stand by it."
 This much having said, Rama ceased and was quiet.

दोहा २५०

तब मुनि बोले भरत सन सब सँकोचु तजि तात ।
 कृपासिधु प्रिय बंधु सन कहहु हृदयै कइ बात ॥

DOHA 250

To Bharat the saint then said, "Speak out, my son,
 "Do not hesitate now on your part;
 "To the ocean of kindness, your dearly loved brother,
 "Tell plainly the thoughts of your heart."



चौपाई २६०

सुनि मुनि बचन गम रूब पाई । गुरु साहिब अनुकूल अधाई ॥
लखि अपने सिर सबु छरु भारू । कहि न मर्कहि कछु करहि बिचारू ॥
पुलकि सरीर सभाँ भए ठाडे । नीरज नयन नेह जल बाडे ॥
कहब मोर मुनिनाथ निबाहा । येहि तें अधिक कहों में काहा ॥
मैं जानउँ निज नाथ सुभाऊ । अपराधिहु पर कोह न काऊ ॥
मो पर कृपाँ सनेहु बिसेषी । खेलत खुनिस न कबहूँ देखी ॥
सिसुपन तें परिहरेउँ न संगू । कबहुँ न कीन्ह मोर मन भंगू ॥
मैं प्रभु कृपाँ रीति जिअँ जोही । हारेहुँ खेल जिनावहि मोही ॥

CHAUPAI 260

७५५

As he heard the saint's words, Bharat knew in his mind
Both his master and Rama were kindly inclined;
But knowing on him rested now the whole matter,
He pondered it deeply, yet no word could utter;
With quivering frame in the council he stood,
While his lotus eyes filled with his love's tearful flood.

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At last by these words his long silence was broken,
"All that I could say you, my masters, have spok· '॥;
"Full well do I know my dear lord's kindly spirit;
"He never will charge one with sin or demerit;
"On me chiefly kindness and love he bestowed,
"But he never, not even in play, anger showed;
"In childhood he never would shun or desert me,
"And never in body or mind did he hurt me;
"Tho' winning in play, he would give me the game;
"I have seen his great goodness; 'twas ever the same.

राम-मिलाप

दोहा २५१

महूँ सनेह सकोच बस सनमुख कही न बैन ।
दरसन तृपित न आजु लगि पेम पिआसे नैन ॥

DOHA 251

“I also am so overcome by his love,
 “That before him no words can I speak;
 “Still my eyes are unsatisfied, always to see him
 “They lovingly, longingly seek.

चौपाई २६१

बिधि न सकेउ सहि मोर दुलारा । नीच बीचु जननी मिस पाग ॥
 यहउ कहत मोहि आजु न सोभा । अपनी समुझि साधु सुचि को भा ॥
 मातु मंदि मे साधु सुचाली । उर अम आनन कोटि कुचाली ॥
 फरइ कि कोदव वालि सुसाली । मुकना प्रसव कि संयुक काली ॥
 सपनेहुं दोमक लेसु न काहू । मोर अभाग उदधि अवगाहू ॥
 विनु समझे निज अघ परिपाकू । जारिउं जायं जननि कहि काकू ॥
 हृदयैं हेरि हारेउं सब ओरा । एकहि भाँति भलेहि भल मोग ॥
 गुर गोमाइँ साहिव भिय गमू । लागत मोहि नीक पर्गिनामू ॥

CHAUPAI 261

“But our mutual fondness God could not endure;
 “Thro' my mother, division he tried to secure.
 “But saying such things here is not in my favour;
 “To sing one's own praise always leaves an ill savour!
 “To say I am good and my mother is evil,
 “Would be worse a thousand times, make me a devil!
 “Not by sowing millet are rice-ears obtained,
 “Nor from shells of a mud pond are pearls ever gained.
 “No one dare I think guilty, not even in dreams;
 “But a bottomless ocean my ill-fortune seems;
 “Talking ill of my mother in anger begins,
 “Not perceiving 'tis all the result of my sins;
 “I search my own heart, but all searching defeats me;
 “By one thing alone am I sure good awaits me;
 “My brother as lord, you as teacher assure me
 “The end will be happy, whate'er lies before me.



दोहा २५२

साध सभाँ गुर प्रभु निकट कहउ सुथल सतिभाउ ।
प्रेम प्रपञ्चु कि भूठ फुर जानहि मुनि रघुगउ ॥

DOHA 252

"In this sacred gath'ring and place, in the presence
"Of both, my true thoughts I disclose,
"Whether falsehood or truth, whether love or pretence,
"Is a thing that each one of you knows.

चौपाई २६२

भूपति मरन प्रेम पनु गावी । जननी कुमति जगतु सबु सावी ॥
देखि न जाहि बिकल महतारी । जरहि दुमह जर पुर नर नारी ॥ ७५७
मही सकल अनरथ कर मूला । सो सुनि समुझि महिउं सब मूला ॥
सुनि वन गवनु कीन्ह रघुनाथा । करि मुनि बेष लखनु सिय साथा ॥
विनु पानहिन्ह पयादेहि पाएँ । सकर सापि रहेउं येहि धाएँ ॥
वहुरि निहारि निपाद सनेहू । कुलिस कठिन उर भाऊ न बेहू ॥
अब सबु आँखिन्ह देखेउं आई । जिअत जीव जड सबइ सहाई ॥
जिन्हहि निरवि मग मापिनि बीछी । तजहि विषम विष तामम तीछी ॥

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राम-मिलाप

CHAUPAI 262

'That the king passed away having love's oath fulfilled,
"All men know, and the wrong that my mother had willed,
"But never could I bear to see the queens languish
"In grief, and the townspeople burning with anguish,
"Yet I am the cause of these terrible things—
"This I hear, this I know, how the painful thought stings!
'When I heard Raghunath had set out for the woods,
"Walking barefoot, with but hermit's clothing and goods,
"And with him were Lakshman and Sita, I hurried
"To this spot, by Siva I swear, greatly worried,
"And when simple boatmen of love gave such token,
"My heart must be iron-like not to have broken!'

“I’m here now and see it all with my own eyes,
 “Yet my base soul lives on, sees—and yet death defies!
 “The snakes and the scorpions, when they set eyes on
 “Those dear ones, forgot their intense deadly poison.

दोहा २५३

तेह रघुनदनु लखनु सिय अनहित लागे जाहि ।
 तासु तनय तजि दुसह दुख दैउ सहावइ काहि ॥

DOHA 253

“A woman has treated that same Rama, Sita
 “And Lakshman as bitterest foes;
 “Whom else but her son should the gods with severest
 “Distresses and trials oppose?”

चौपाई २६३

मुनि अति विकल भरत वर बानी । आगति प्रीति बिनय नय सानी ॥
 सोक मगन सब मभाँ खभारू । मनहुं कमल वन परेउ तुमारू ॥
 कहि अनेक विधि कथा पुरानी । भरत प्रबोधु कीन्ह मुनि ज्ञानी ॥
 बोले उचित वचन रघुनदू । दिनकर कुल कैरव बन चदू ॥
 तात जायें जिअं करहु गलानी । ईम अधीन जीव गति जानी ॥
 तीनि काल तिभुअन मत मोरे । पुन्यमिलोक तात तर तोरे ॥
 उर आनत तुम्ह पर कुटिलाई । जाइ लोकु परलोकु नसाई ॥
 दोमु देहि जननिहि जड़ तेई । जिन्ह गुर माधु मभा नहि सेई ॥

CHAUPAI 263

They listened to Bharat and his troubled pleading,
 His justice, pained love and humility heeding;
 With sorrow the councillors gathered were smitten,
 And seemed like a lotus-bed lately frost-bitten.

The saint tried to comfort the prince, as he told,
 To give guidance, great stories and legends of old.

Then the Moon of the Forest, the Sun of his Race,
 Raghunandan, spoke words full of fitness and grace:



“Come, brother, let not your heart be thus despondent,
“The ways of all souls upon God are dependent;
“In all realms and times those of highest report,
“As I well know, of you and your goodness fall short;
“He who calls you perverse, on whatever pretext,
“Will lose ev’rything both in this world and the next;
“Only fools to Kaikeyi the blame will ascribe,
“Who from men wise and saintly truth never imbibe.

दोहा २५८

मिटिहिं पाप प्रपञ्च सब अखिल अमगल भार ।
लोक सुजमु परलोक सुखु सुमिरत नामु तुम्हार ॥

DOHA 254

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“But your name, for the one who recalls it, destroys
“All distresses, all sin, all delusion;
“In this life it gives to him fame at its best,
“In the future life joys in profusion.

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चौपाई २६८

राम-मिलाप

कहउं सुभाउ सत्य मिव साखी । भरत भूमि रह नउरि राखी ॥
तात कुतरक करहु जनि जाएं । बैर पेम नहि दुःह दुराएं ॥
मुनिगन निकट विहग मुग जाही । बाधक बधिक चिलोकि पराही ॥
हित अनहित पसु पच्छिउ जाना । मानुष तनु गुन ज्ञान निधाना ॥
तात तुम्हाहि मै जानउं नीके । करउं काह असमजस जी के ॥
राखेउ रायं सत्य मोहि त्यागी । तनु परिहरेउ पेम पन लागी ॥
तासु बचन मेटत मन सोचू । तेहि ते अधिक तुम्हार सँकोचू ॥
ता पर गुर मोहि आयसु दीनहा । अवसि जो कहहु चहउं सोइ कीन्हा ॥

CHAUPAI 264

“I say, and with Siva as witness maintain it,
“This world exists, Bharat, because you sustain it;
“By dark, groundless thoughts let your mind not be ridden;
“However men try, love and hate can’t be hidden;

“The birds and beasts come to the saint without fear,
 “But run off when the hunter they see coming near;
 “If wild creatures between good and ill can decide,
 “What of man in whom virtue and wisdom reside?
 “Well I know you, your spirit and mind, thro’ and thro’,
 “But I tell you, my brother, I’m torn betwixt two—
 “The king sent me away in devotion to truth,
 “And then gave his own life in fulfilling love’s oath;
 “I must carefully watch lest his word I neglect;
 “Greater still is this fact—you I highly respect;
 “Yet more, there’s my teacher’s command; how deny it?
 “Now say what you wish, I will be guided by it.

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दोहा २५५

मनु प्रसन्न करि सकुच तजि कहन्हु कर्गत मोइ आजु ।
 सत्यसंध रघुबर बचन मुनि भा मुखी समाजु ॥

DOHA 255

“I’ll do it at once; hesitate then no more;
 “Let your mind now be happy and eased.”
 At these words of Lord Raghubar, ocean of truth,
 The whole council rejoiced, greatly pleased.

चौपाई २६५

सुरगन सहित सभय सुरगजू । सोचहिं चाहत होन अकाजू ॥
 बनत उपाउ करत कछु नाहीं । राम सगन सब गे मन माही ॥
 बहुरि बिचारि परसपर कहहीं । रघुपति भगत भगति बम अहही ॥
 सुधि करि अंबरीष दुरबासा । भे सुर सुर्पति निपट निगसा ॥
 सहे सुरन्ह बहु काल बिषादा । नरहरि किए प्रगट प्रहलादा ॥
 लगि लगि कान कहर्हि धुनि माथा । अब सुर काज भरत के हाथा ॥
 आन उपाउ न देखिअ देवा । मानत रामु सुसेवक सेवा ॥
 हियँ सपेम सुमिरहु सब भरतहिं । निज गुन मील राम बस करतहि ॥



CHAUPAI 265

But Lord Indra and with him the heavenly host
Were alarmed, thinking now what they sought for was lost;
Long they pondered and worried, but no way could find,
So in Rama sought refuge at last in their mind;
Worried still, to each other they said, ill at ease,
“Rama’s swayed by the love of his true devotees.”

They were troubled, recalling saint Durvasa’s plight,
When, to save Ambarish, Vishnu put him to flight;
They recalled how the heav’ly ones suffered and feared,
Till, revealed by Prahlad, the Man-Lion appeared.

To each other they whispered, while beating their breasts
In their worry, “Our case now in Bharat’s hands rests;

७६१

“Only one shows us promise among many ways;
“Rama heeds well the service his true servant pays;
“Let us serve Bharat well with our love from this hour,
“He has Rama by goodness and truth in his pow’r.”

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दोहा २५६

मृति सुर मन भृगुर कहेउ भल तुम्हार वड़ भागु ।
मकल मुमगल मूल जग भरन चरन अनुराग ॥

राम-मिलाप

DOHA 256

Said the gods’ great advisor, on hearing their plan,
“That is fine; great good fortune is yours!
“Serving Bharat thus faithfully for the whole world
“Truest pleasures maintains and restores.

चौपाई २६६

सीतापति सेवक सेवकाई । कामधेनु सय सरिस सुहाई ॥
भरन भगनि तुम्हरें मन आई । तजहु सोचु विधि बात बनाई ॥
देवु देवपति भरन प्रभाऊ । सहज मुभायं वित्रस रघुराऊ ॥
मन थिर करहु देव डह नाहीं । भरतहि जानि राम परिछाहीं ॥
मृति सुगुर मुर संमत सोचू । अंतर्जामी प्रभुहि सकोचू ॥

निज सिर भारु भरत जिअँ जाना । करत कोटि विधि उर अनुमाना ॥
 करि बिचारु मन दीन्ही ठीका । राम रजायसु आपन नीका ॥
 निज पन तजि राखेउ पनु मोरा । छोहु सनेहु कीन्ह नहि थोरा ॥

CHAUPAI 266

“If you serve Rama’s servant, your future is sealed;
 “More than hundreds of heavens’ rich stores is its yield;
 “Since in Bharat’s devotion your trust you have placed,
 “God has found you a way; no fears now to be faced;
 “See the influence, Indra, that Bharat can hold,
 “Since by his simple spirit is Rama controlled;
 “Be calm now; there’s no cause for worry or weakness,
 “For Bharat, you know, is as Rama’s own likeness.”

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The Supreme One, who knows ev’ry heart, when he learned
 What the gods had decided, was greatly concerned;
 And Bharat, who realised now more than ever
 That all rested with him, long thought these things over;
 In all things to heed Rama was his decision,
 “In this lies for me my most happy provision;
 “He’d break his own promise that I might keep mine;
 “Such for me is his care and his loving design.

BHARAT
MEETS
RAMA

दोहा २५७

कीन्ह अनुग्रह अमित अति सब विधि सीतानाथ ।
 करि प्रनामु बोले भरतु जोरि जलज जुग हाथ ॥

DOHA 257

“Sita’s husband, my brother, has made it his aim
 “By his grace my good always to seek.”
 With these thoughts in his mind, and with hands humbly clasped,
 Bharat bowed and began thus to speak:

चौपाई २६७

कहउँ कहावउँ का अब स्वामी । कृपा अंबुनिधि अंतरजामी ॥
 गुरु प्रसन्न साहिब अनुकूला । मिटी मलिन मन कल्पित सूला ॥



अपड़र डरेउँ न सोच ममूल । रविहि न दोसु देव दिमि भूले ॥
मोर अभागु मातु कुटिलाई । विधि गति विपम काल कठिनाई ॥
पाउ रोपि सब मिलि मोहि धाला । प्रनतपाल पन आपन पाला ॥
यह नइ रीति न गउरि होई । लोकहुँ बेद विदित नहि गोई ॥
जगु अनभल भल एकु गोमाई । कहिअ होइ भल कासु भलाई ॥
देउ देवतरु सर्ग्मि सुभाऊ । सनमुख विमुख न काहुहि काऊ ॥

CHAUPAI 267

“My lord, what can I say now, or have said for me,
“O discerner of hearts and compassion’s great sea?”

७६३

“If my teacher is pleased and your lordship is kind,
“That dispels fancied sorrows from my troubled mind,

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“Wholly gouⁿless my worry at what seemed my shame,
“If one loses direction, the sun’s not to blame!”

“My ill fortune, my mother’s perverse evil ways,
“Hostile fate, hostile gods, and dark difficult days—

राम-मिलाप

“All united to make my complete downfall sure,
“But he saved me who’s known as the Friend of the Poor

“ “Tis no new novel thing that of him thus I tell,

“ “Tis no secret, the word and the world know it well,

“The whole world lies in evil, One only is good,

“Whence find Goodness if not from the Good, as one should?

“Like the Paradise-Tree, you are kindly disposed,

“Oft affronted, but never to any opposed

दोहा २५८

जाइ निकट पहिचानि तरु छाहें समनि सब सोच ।

माँगत अभिमत पाव जग राज रकु भल पोच ॥

DOHA 258

“If men once recognise and draw near to this tree,

“In its shade all their fears are destroyed,

“Whether beggar or prince, whether good man or base,

“What they ask for they find unalloyed,

चौपाई २६८

लखि सब बिधि गुर स्वामी सनेहूँ । मिटेउ छोभु नहिं मन संदेहूँ ॥
 अब करुनाकर कीजिअ सोई । जन हित प्रभु चित छोभु न होई ॥
 जो सेवकु साहिबहि सेंकोची । निज हित चहइ तासु मति पोची ॥
 सेवक हित साहिब सेवकाई । करइ सकल सुख लोभ विहाई ॥
 स्वारथु नाथ फिरे सबही का । किएँ रजाइ कोटि बिधि नीका ॥
 यह स्वारथ परमारथ सारू । सकल सुकृत फल सुगति सिंगारू ॥
 देव एक बिनती सुनि मोरी । उचित होइ तस करब वहोरी ॥
 तिलक समाजु साजि सबु आना । करिअ सुफल प्रभु जौ मनु माना ॥

CHAUPAI 268

“Since you both, sage and lord, hold me dear, nothing flouts
 “Now my faith; gone are all my old sorrows and doubts!
 “So, Compassionate One, do the thing that seems wise,
 “In which, with good for me, peace of mind for you lies.
 “Mean and evil indeed is the servant who makes
 “For his master distress, and his own pleasure takes;
 “For a servant to shun his own comfort and greed
 “Is far better, and serve his lord's every need.
 “If you go back to Avadh, it means good for all;
 “But by doing your will countless blessings will fall;
 “In this world and the next, thus we find truest wealth,
 “Find the fruit of good deeds thus, life's beauty and health.
 “Hear, my lord, I beseech you from me one request,
 “Then that thing carry out that may seem to you best;
 “All the things that in king's coronation are used
 “We have brought, and we ask that they be not refused.

दोहा २५९

सानुज पठइअ मोहिं बन कीजिअ सबहि सनाथ ।
 नतरु फेरिअहिं वंशु दोउ नाथ चलउँ मे माथ ॥

DOHA 259

“Ban Shatrughna and me to the woods, and their king
“To the people of Avadh now give;
“Or else to the city send back our two brothers,
“And let me, lord, here with you live;

चौपाई २६९

ननरु जाहि बन तीनित भाई । वहुग्नि सीय महिन ग्युगई ॥
जेहि विधि प्रभु प्रमन्न मन होई । करुनामागर कीजिअ सोई ॥
देवं दीन्ह सबु मोहि अभाई । मोर नीनि न धर्म विचाई ॥
कहउ वचन सब स्वारथ हेतू । रहत न आगेत क चिन चेतू ॥
उतरु देद मुनि स्वामि रजाई । सो सेवकु लखि लाज लजाई ॥
अम मे गवुन उदधि अगाधू । स्वामि मनेहं सगहत साधू ॥
अब कृपाल मोहि सो मन भावा । भकुच स्वामि मन जाई न पावा ॥

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CHAUPAI 269

“Or let us three brothers together remain
“In the woods, while you go back with Sita again
‘O my master, with whom countless mercies reside,
“Do whatever you will, be your mind satisfied
“The whole burden, my lord, upon me you have willed,
“One in duties of state and religion unskilled,
“In whatever I say my own int'rests I serve,
“One oft loses all reason in pain, all reserve.
“Any servant who, given command, answers back
“Is a shame to the shameful, himself shame must lack;
“I myself am a bottomless sea of such faults,
“Yet my master my love and my goodness exalts!
“I'll find, my good lord, in that thing satisfaction
“Which means no misgiving to you or exaction,
“I swear by my lord's feet, and truth thus I tell,
“In this one way alone for man all things are well.

राम-मिलाप

दोहा २६०

प्रभु प्रसन्न मन सकुच तजि जो जेहि आयसु देब ।
सो सिर धरि धरि करिहि सबु मिटिहि अनट अवरेब ॥

DOHA 260

“Be you pleased, my good master, to give us your orders;
“Around this now all things revolve;
“Do not hesitate; all that you say we will do,
“And in that way our problems we'll solve.”

चौपाई २७०

भरत बचन सुचि सुनि सुर हग्ये । साधु सगहि सुमन सुर वग्ये ॥
असमंजस बस अवध नेवासी । प्रमुदित मन तापस वनवासी ॥
चुपहि रहे रघुनाथ सँकोची । प्रभु गति देखि सभा सव सोची ॥
जनक दूत तेहि अवसर आए । मुनि वसिष्ठ सुनि वेणि बोलाए ॥
करि प्रनाम तिन्ह रामु निहारे । बेषु देखि भाए निपट दुखारे ॥
दूतन्ह मुनिबर बूझी वाता । कहहु बिदेह भूप कुमलाना ॥
सुनि सकुचाइ नाइ महि माथा । बोले चर बर जोरे हाथा ॥
बूझब राउर सादर साई । कुसल हेतु सो भाइ गोसाई ॥

CHAUPAI 270

In their joy the gods rained flowers down, the saints broke
Into praise, as these pure guileless words Bharat spoke;
Upon all Avadh's people uncertainty fell,
But the woodsmen and saints their good fortune could tell.
Lord Raghunath sat thinking deeply and quiet;
All saw his condition, themselves subdued by it.
Some messengers came from King Janak just then;
When he heard of it, Vashishth at once called the men;
As they came in they saw Rama there in strange garb;
The sight pained them, as tho' pierced by deadliest barb.
First the saint enquired of them, “What news do you bring
“Of the health and the welfare of Videha's king?”

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JANAK
ARRI/ES AT
CHITRAKUTA

As his question they heard, humble rev'rence they showed
With hands folded, and quietly said as they bowed:
"You have courte'usly asked of our master and lord,
"And have thus, sir, forever his welfare assured.

DOHA 261

नाहि त कोसलनाथ के साथ कुसल गइ नाथ ।
मिथिला अवध बिसेष ते जगु सब भएउ अनाथ ॥

DOHA 261

"But for this, with the death of Kosala's great king
"All our hope of well-being had died;
"Now the people of your realm and ours are as orphans,
"And those of the whole world beside.

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चौपाई 271

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कोसलपति गति सुनि जनकौरा । भे सब लोक सोकबस बौरा ॥
जेहि देखे तेहि समय बिदेहू । नामु सत्य अस लाग न केहू ॥
रानि कुचालि सुनत नरपालहि । सूझ न कछु जस मनि बिनु व्यालहि ॥
भरत राज रघुबर बनबासू । भा मिथिलेसहि हृदयें हरासू ॥
नृप बूझे बुध सचिव समाजू । कहहु बिचारि उचित का आजू ॥
समुझि अवध असमंजस दोऊ । चलिअ कि रहिअ न कह कछु कोऊ ॥
नृपहि धीर धरि हृदयें बिचारी । पठए अवध चतुर चर चारी ॥
बूझि भरत सतिभाऊ कुभाऊ । आएहु बेगि न होइ लखाऊ ॥

चित्रकूट में
जनक

CHAUPAI 271

"At news of great King Dasrath's death, in their sadness
"Our king and his people were nigh unto madness;
"To us then Videha seemed true to his name,
"Almost 'unbodied', himself forgot, he became!
"When he heard of the queen's evil doings, he seemed
"Just as helpless as jewel-less serpents are deemed;
"News that Bharat was king and Lord Rama exiled
"To the woods, made our king in his grief well-nigh wild.

"Then he called all his council and said, 'Before you
 "Is this question; think deeply; say what we should do.'
 "They thought long about it, opinions divided;
 "To go there or not, none could say, undecided;
 "The king at last, having regained thoughtful poise,
 "Sent to Avadh four secret and skilful envoys;
 "Good or evil,' he said, 'Bharat's mind and plans learn;
 "Let none see you or know you; then quickly return.'

दोहा २६२

गए अवध चर भरत गति बूझि देखि कर्तूति ।
 चले चित्रकूटहि भरतु चार चले तेगूति ॥

DOHA 262

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"They soon found out in Avadh about Bharat's plans,
 "And when he set out for Chitrakut,
 "The four messengers, having found out all they could,
 "Themselves quickly returned to Tirhut.†

चौपाई २७२

दूनन्ह आइ भरत कड करनी । जनक समाज जथामति बग्नी ॥
 सुनि गुर परिजन मचिव महीपति । भे सब सोच मनेहैं बिकल अति ॥
 धरि धीरजु करि भरत वडाई । लिए सुभट साहनी बोलाई ॥
 धर पुर देम राखि रखवारे । हय गय रथ बहु जान सेवारे ॥
 दुधरी साधि चले तनकाला । किये विम्रामु न मग महिपाल ॥
 भोरहि आजु नहाइ प्रयागा । चले जमुन उतरन मबु लागा ॥
 खबरि लेन हम पठाए नाथा । तिन्ह कहि अस महि नाए ज माथा ॥
 साथ किरात छ मातक दीन्हे । मुनिवर तुरत विदा चर कीन्हे ॥

CHAUPAI 272

"On arriving they gave to the king and his court
 "Of the doings of Bharat their view and report;

† Another name for Janak's kingdom, the name of that division today.

“At this monarch, ministers, people and sages
“Were moved by both loving and anxious presages.
“The king his mind rallied and Bharat extolled;
“Then for trusty and heroic captains he called;
“He commended his realm, town and home to their care,
“Bade them elephants, horses and chariots prepare;
“Two hours limit he set, then with no more delay
“Started out, and has not rested once on the way;
“So this morning he bathed at Prayag with his host;
“Then they all, without waiting, the Yamuna crossed;
“Thence to bring him back news he us messengers sent.”
This much told, they again to the earth humbly bent.
So Vashishth sent them back to their king, and as guides
With them sent sev'ral men of the forest besides.

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दोहा २६३

सुनत जनक आगवनु सबु हरपेउ अवध समाजु ।
रघुनंदनहि सकोचु वड सोच विवम सुरगजु ॥

DOHA 263

चित्रकूट मे
जनक

The people of Avadh, on hearing of Janak's
Arrival, were highly delighted;
But Rama was deeply disturbed, and poor Indra
Was worried and well-nigh affrighted!

चौपाई २७३

गरइ गलानि कुटिल कैकेई । काहि कहइ केहि दूधनु दई ॥
अस मन आनि मुदित नर नारी । भएउ बहोरि रहब दिन चारी ॥
येहि प्रकार गत बासर सोऊ । प्रात नहान लाग सबु कोऊ ॥
करि मज्जनु पूजहि नर नारी । गनप गौरि तिपुरारि तमारी ॥
रमारमन पद बंदि बहोरी । बिनवहि अंजुलि अचल जोरी ॥
राजा रामु जानकी रानी । आनेंद अवधि अवध रजधानी ॥
सुबस बसउ फिरि सहित समाजा । भरतहि रामु करहुँ जुबराजा ॥
येहि सुख सुधाँ सीचि सब काहू । देव देहु जग जीवन लाहू ॥

CHAUPAI 273

Kaikeyi perversely, remorseful in shame,
Thought, "What now shall I say and on whom put the blame?"
But the people's delight was increased by this thought,
"We can stay some days more now, the thing we have sought!"
In that way they passed happily that day and night,
Then they all rose and bathed with the new morning light;
Men and women, their morning ablutions all done,
Worshipped Siva, Parvati, Ganesh and the Sun,
Worshipped Lakshmi and Vishnu, as humbly they pled
Their desires, with their hands and their garments outspread:
"May our ruler be Rama, and Sita his queen,
"And our capital, Avadh, in happiness seen;
"May its populous glory again be displayed,
"And may Bharat the heir of King Rama be made;
"May our lives be refreshed by this nectar from heav'n,
"And by God to the whole world thus blessing be giv'n!"

दोहा २६४

गुर समाज भाइन्ह सहित राम् गजु पुर होउ ।
अछत राम राजा अवध मरिअ माँग सबु कोउ ॥

DOHA 264

"In the city may Rama long reign with his teacher's,
"His council's and brother's assistance;"
And this was the last pray'r of all, "While he reigns,
"May we in Avadh end this existence!"

चौपाई २७४

सुनि सनेहमय पुरजन बानी । निर्दहिं जोग विरति मुनि ज्ञानी ॥
येहि बिधि नित्यकरम करि पुरजन । रामहि करहिं प्रनाम पुलकि तन ॥
ऊँच नीच मध्यम नर नारी । लहर्हि दरसु निज निज अनुहारी ॥
सावधान सबही सनमानहिं । सकल सराहत कृपानिधानहिं ॥
लरिकाइहि तें रघुबर बानी । पालत नीति प्रीति पहिचानी ॥
सील सकोच सिधु रघुरंऊ । सुमुख नुलोचन सरल सुभाऊ ॥

कहत राम गुन गन अनुरागे । सब निज भाग सराहन लागे ॥
हम सम पुन्य पुज जग थोरे । जिन्हिं राम जानत करि मोरे ॥

CHAUPAI 274

Saints and sages, compared with these folks and their call,
Said their own austere life and its value seemed small.

When all thus their daily devotions had finished,
They greeted Lord Rama with joy undiminished;

Men, women, of high, low, and middle estate—
All the vision obtained by their own happy fate;

He paid honour to all in the courtliest ways;
To his kindness they answered with sincerest praise:

“From childhood in Rama this nature has flourished;
“Love’s ways he has recognised, love he has nourished;

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“A sea broad and deep is his courteous care,
“Like his face, eyes and spirit—all guileless and fair.”

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Fervently to his goodness they all testified,
And their own blessed fortunate lot magnified;

“As his own Rama owns us and such has decreed;
“People so blest must be in this world few indeed!”

चित्रकूट में
जनक

दोहा २६५

प्रेम मगन तेहि समय सब सुनि आवत मिथिलेसु ।
सहित सभा संभ्रम उठेत रबिकुल कमल दिनेसु ॥

DOHA 265

They were newly inspired then with love, upon hearing
That Mithila’s[¶] king had arrived;
Rama, Sun to the Lotus-like Sun Race, arose
With them all and fit welcome contrived.

चौपाई २७५

भाइ सचिव गुर पुरजन साथा । आगे गवन कीन्ह रघुनाथा ॥
गिरिबहु दीख जनकपति जबहीं । करि प्रनाम रथ त्यागेत तबहीं ॥

¶ Another name for Janak’s Kingdom.

राम दरस लालसा उछाहू । पथ सम लेसु कलेसु न काहू ॥
 मन तहैं जहैं रघुबर बैदेही । बिनु मन तन दुख सुख सुधि केही ॥
 आवत जनकुं चले येहि भाँती । सहित समाज प्रेम मति माती ॥
 आए निकट देखि अनुरागे । सादर मिलन परसपर लागे ॥
 लगे जनक मुनिजन पद बंदन । रिषिन्ह प्रनामु कीन्ह रघुनदन ॥
 भाइन्ह सहित रामु मिलि राजहि । चले लवाइ समेत समाजहि ॥

CHAUPAI 275

Raghunath, with his brothers, the saint and the rest
 Of the comp'ny, went forward to welcome their guest.

Meanwhile, Chitrakut's holy hill having sighted,
 With rev'rence the king from his chariot alighted;

So eagerly rushed he and his to the spot
 To see Rama, that pain and fatigue they forgot;

Ev'ry mind sought with Rama and Sita its place;
 Without mind, joy or pain leaves no bodily trace.

King Janak seemed drunken with heavenly passion,
 As he and those with him came on in this fashion.

On seeing each other the two parties mingled
 And met, as their bodies with loving joy tingled;

The king at the feet of the hermits bowed low;
 To the king's priests and teachers bowed Rama also;
 Thus Rama the visitors met, welcome bade them,
 And then with his brothers himself forward led them.

दोहा २६६

आस्तम मागर सांत रम पूरन पावन पाथु ।
 सेन मनहैं करुना सरित लिएं जाहि रघुनाथु ॥

DOHA 266

An ocean well filled with pure water of peace,
 Was the hermitage where he resided;
 A river was King Janak's kindly concern,
 Which to that ocean Raghunath guided.

चौपाई २७६

बोरति ज्ञान बिगग कगरे । बचन ससोक मिलत नद नारे ॥
सोच उसास समीर तरगा । धीरज तट तरुवर कर भगा ॥
विषम विषाद तोगवति धाग । भय भ्रम भवंग अवर्त अपाग ॥
केवट बुध विद्या वडि नावा । सकहि न खेड गेक नहि आवा ॥
बनचर कोल किगत विचारे । थके विलोकि पथिक हियं हारे ॥
आम्रम उदधि मिली जव जाई । मनहुं उठेउ अवुधि अकुलाई ॥
सोक बिकल दोउ राज समाजा । रहा न ज्ञानु न धीर्जु लाजा ॥
भूप रूप गुन सील मगही । रोवहि सोक मिधु अवगाही ॥

CHAUPAI 276

Over wisdom's and self-control's firm banks it swept,
Words of grief, stream-like, aiding it as people wept;

७७३

Anxious sighing its winds and waves, which in their course
From the banks tore up patience, like trees, by their force;

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Its swift flow was made up of lamenting and groans,
With its eddies of worried and terrified moans;

Learned men were the boatmen, their wisdom the craft,
But the oar none could wield, not a one, fore or aft!

चित्रकृट मे
जनक

Weary trav'lers, the forest-folk, Kirat and Kol,
Sat there hopelessly watching the stream onward roll;

The stream reached and mixed with the hermitage ocean,
Peace broken thus by agitated commotion,

Their sorrow so overcame each royal host,
That all self-respect, wisdom and patience they lost;

The great virtue and glory which Dasrath's reign crowned,
They extolled, in the sea of grief all well-nigh drowned

छद ११

अवगाहि सोक समुद्र सोचहि नारि नर ब्याकुल महा ।

दै दोष सकल सरोष बोलहि बाम विधि कीन्हो कहा ॥

सुर सिद्ध तापस जोगिजन मुनि देवि दसा बिदेह की ।

तुलसी न समरथु कोउ जो तरि सकै सरित सनेह की ॥

CHHAND 11

In sorrow's sea tossing, With no hope of crossing,
 Both women and men were distracted;
 They wildly exclaimed, As they thoughtlessly blamed
 The Supreme One, "Why has he thus acted?"
 As god, saint and sages, Saw King Janak engage
 In his mourning and sense of deep loss,
 His love seemed to them there, As I, Tulsī, declare,
 A great river that no men could cross.

सोरथा ११

किए अमित उपदेस जहें तहें लोगन्ह मुनिबरन्ह ।
 धीरजु धरिआ नरेस कहेउ वसिष्ठ बिदेह मन ॥

SORATHA 11

The people and sages all told him
 Of things that should comfort him in such great sorrow;
 But when none of these things consoled him,
 Vashishth to him said, "Be of good cheer, O king!"

चौपाई २७७

जासु ज्ञानु रबि भव निसि नासा । बचन किग्न मुनि कमल विकासा ॥
 तेहि कि मोह ममता निअराई । येह मिथ राम सनेह बडाई ॥
 विषई साधक सिद्ध सयाने । त्रिविध जीव जग बेद वखाने ॥
 राम सनेह सरम मन जासू । साधु सभाँ बड़ आदर तासू ॥
 सोह न राम पेम बिनु ज्ञानू । करनधार बिनु जिमि जलजानू ॥
 मुनि बहु बिधि बिदेहु ममुभाए । राम घाट सब लोग नहाए ॥
 सकल सोक सकुल नर नारी । सो बासह बीतेउ बिनु बारी ॥
 पमु खग मृगन्ह न कीन्ह अहारु । प्रिय परिजन कर कौनु बिचारु ॥

CHAUPAI 277

"Like the sun, your great wisdom disperses all gloom;
 "By your works as sun-rays, saints like lotuses bloom;

"Error's grasp can't touch you, tho' it reach fullest length;
"That is Rama and Sita's great love in its strength.

"Of these three types of souls ancient scriptures have preached—
"Worldly, seekers, and saints who perfection have reached;

"In the gath'ring of saints, he is chiefly revered
"To whose heart above all is Lord Rama endeared.

"For knowledge, without love of Rama beside it,
"Is just like a boat with no helmsman to guide it."

The saint thus exhorted King Janak, and then
In the stream at Ramghat they all bathed once again.

Then, because of their sorrow, that day they all passed
Without food, without water, in grief's complete fast;

That whole day without food even birds and beasts spent,
While the king's kith and kin followed thus love's intent.

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दोहा २६७

दोउ समाज निमिगजु रघुराजु नहाने प्रान ।
बैठे मब बट विटप तर मन मलीन कृम गान ॥

DOHA 267

चित्रकूट में
जनक

With the people, the two rulers, Rama and Janak
Again bathed as broke the new morn;
Then beneath a great banyan tree quietly sat,
Bodies wasted, hearts sad and forlorn.

चौपाई २७८

जे महिसुर दमरथ पुर बासी । जे मिथिलापति नगर निवासी ॥
हस बम गुर जनक पुरोधा । जिन्ह जग मगु परमारथु सोधा ॥
लगे कहन उपदेस अनेका । सहित धरम नय बिरति बिबेका ॥
कौसिक कहि कहि कथा पुरानी । समुभाई सब मभा सुबानी ॥
तब रघुनाथ कौसिकहि कहेऊ । नाथ कालि जल बिनु मबु रहेऊ ॥
मुनि कह उचित कहत रघुराई । गण्ड बीति दिन पहर अढाई ॥
रिषि रुख लखि कह तेरहुतिराजू । इहों उचित नहि असन अनाजू ॥
कहा भूप भल सबहि सोहाना । पाइ रजायम् चले नहाना ॥

CHAUPAI 278

There were Brahmans from Dasrath's own city, and some
Who with Mithila's king on his journey had come.
Shatanand and Vashishth, fam'ly priests, who both taught
The supreme things of life which in this world they sought,
Then began to discuss, and with learning profound
Knowledge, temp'rance and uprightness sought to propound;
Visvamitra too counselled those gathered, and told
Many stories and legends of great ones of old.
Said Rama then to him, "The people have fasted
"With no water; almost two days has this lasted."
The saint said, " 'Tis true, Rama fitly has spoken;
" 'Tis well past mid-day, let the fast now be broken."
King Janak agreed, but replied, " 'Tis not fitting
"For us to take food where just now we are sitting "¶
The people agreed with the king, and once more,
With permission, they all went to bathe as before.

दोहा २६८

तेहि अवमर फल फूल दल मूल अनेक प्रकार ।
लङ्घ आए बनचर बिपुल भरि भरि कॉवरि भार ॥

DOHA 268

Just at that very moment, a number of women
And men of the forest came there,
Bringing baskets of flowers and fruits, herbs and roots
Of all kinds, all that each one could bear.

चौपाई २७९

कामद भे गिरि राम प्रसादा । अवलोकत अपहरत बिषादा ।
सर सरिता बन भूमि बिभागा । जनु उमगत आनेंद अनुरागा ॥
बेलि बिटप सब सफल सफूला । बोलत खग मृग अलि अनुकूला ॥

¶ Growse suggests that this refers to the Hindu custom that a man not eat in his son-in-law's house.



तेहि अवसर बन अधिक उछाहू । त्रिविधि समीर मुखद सब काहू ॥
जाइ न बरनि मनोहरताई । जनु महि कर्गति जनक पहुनाई ॥
तब सब लोग नहाइ नहाई । राम जनक मुनि आयसु पाई ॥
देखि देखि तम्बर अनुरागे । जहें तहें पुर्जन उतरन लागे ॥
दल फल मूल कंद विधि नाना । पावन मुंदर मुधा समाना ॥

CHAUPAI 279

Rama's hill by his grace granted now all desires;
Just the sight of it quenched at once all sorrow's fires;
Streams and ponds, field and forest—it seemed they all leapt
In their gladness, and love's joyous festival kept;
Fruits and flowers broke out upon each tree and vine;
Birds and beasts called each other in music divine;
The joy of the forest increased beyond measure
Just then, and cool breezes to each one gave pleasure;
The beauty and joy can't be told or recorded,
That earth as its welcome to Janak accorded.

७७७

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The people now sought, with their bathing completed,
The saints' and their rulers' command to be seated;
Then, looking with joy at the beautiful trees,
Here and there all sat down, now completely at ease;
And Vashishth, Rama's teacher, with no more delay,
Sent them nectar-like food from the gifts brought that day.

चित्रकूट में
जनक

दोहा २६९

सादर सब कहें गमगुर पठाए भरि भरि भार ।
पूजि पितर सुर अतिथि गुर लगे करन फग्हार ॥

DOHA 269

To them all from the fine herbs, roots, flowers and fruits,
He sent many a large well-filled basket;
Greeting gods and guests, priests and ancestors, they ate,
None was stinted and none had to ask it.

चौपाई २८०

येहि विधि बासर बीते चारी । रामु निरखि नर नारि सुखारी ॥
 दुहु समाज असि रुचि मन माहीं । बिनु सिय राम फिरब भल नाही ॥
 सीता राम संग बनबासू । कोटि अमरपुर सरिम सुपासू ॥
 परिहरि लखन रामु बैदेही । जेहि धर भाव वाम विधि तेही ॥
 दाहिन दइउ होइ जब सबही । गम समीप बसिअ बन तबही ॥
 मंदाकिनि मज्जनु तिहु काला । गम दरमु मुद मंगल माला ॥
 अटनु राम गिरि बन तापस थल । असनु अमिअ सम कंद मूल फल ॥
 सुख समेत संवन दुइ साता । पल सम होर्हिन जनिअहि जाता ॥

CHAUPAI 280

Now the people spent quietly four happy days,
 Men and women all happy on Rama to gaze;
 Their desires in the two camps pursued but one track,
 "Without Sita and Rama we must not go back;
 " "Tis far better to stay with them here in the woods,
 "Than to share countless heavens, their comforts and goods;
 "He who Rama and Sita and Lakshman deserted,
 "Would show his own home and mind sadly perverted.
 "Lord Brahma to all his high favour is giving,
 "Since we in the forest with Rama are living;
 "Thrice daily we bathe in Mandakini river;
 "Our garland is joy, Rama's vision the giver;
 "We roam in the woods, hermit homes, Rama's hill,
 "And of nectar-like roots and fruits all eat our fill;
 "Like a moment will pass for us here twice years sev'n,
 "We shall not heed their passing. 'twill be truly heav'n.

दोहा २७०

येहि सुख जोग न लोग सब क्रहिं कहाँ अस भागु ।
 सहज सुभायैं समाज दुहु गम चरन अनुगगु ॥

DOHA 270

“We are none of us worthy of such joy,” they said,
“And we cannot say why we have shared it.”
This simple devotion to Rama prevailed
In both camps, and they both thus declared it.

चौपाई २८१

येहि विधि सकल मनोरथ करही । वचन मप्रेम सुनत मन हरही ॥
सीय मातु तेहि समय पठाई । दासी देवि सुअवसर आई ॥
सावकास सुनि सब सिय सासू । आण्ड जनकगज रनिवासू ॥
कौमल्याँ सादर मनमानी । आमन दिए समय सम आनी ॥
सीलु सनेहु सकल दुहु ओग । द्रवहिं देवि सुनि कुलिम कठोरा ॥
पुलक सिथिल तन वारि बिलोचन । महिनव लिघ्न लगी सब सोचन ॥
मव मिय गम प्रीति कि मि मूरनि । जनु करुना वहु बेप बिसूरनि ॥
सीय मातु कह विधि वुधि बाँकी । जो पय फेनु फोर पवि टाँकी ॥

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CHAUPAI 281

Their heart's desires all in this manner revealing,
They showed to each other their warm, tender feeling.

चित्रकूट में
जनक

A maid Sita's mother then sent, and enquired
Of Kausalya a time for the meeting desired;

She heard the queen-mothers were ready and waiting,
So went with her maidens at once for the meeting.

Kausalya true welcome and courtesy showed,
And gave seats to them such as conditions allowed;

There on both sides the courteous love shown and felt
Would, if seen and heard, thunderbolt-hearts surely melt.

As their faint bodies trembled, tears in their eyes rose,
Lost in thought they drew lines on the ground with their toes;

It seemed Sita-Rama's love bodies had borrowed,
Or in many forms Silent Sympathy sorrowed.

At last Sita's mother said, “Hard are God's ways;
“Milky foam with a thunderbolt weapon he flays.

दोहा २७१

सुनिअ सुधा देखिअहि गरल सब कर्तूनि कगल ।

जहें तहें काक उलूक बक मानस मकृन मगल ॥

DOHA 271

"Hard are all of his doings; we often get word
 "Of sweet nectar, but see only poison;
 "Ev'rywhere we see crows, owls and cranes, but heav'n's swan
 "Tho' we hear of, we never set eyes on."

चौपाई २८२

सुनि ससोच कह देबि सुमित्रा । विधि गति बड़ि विपरीत विचित्रा ॥
 जो सूजि पालइ हरइ बहोरी । वाल केलि सम विधि मनि भोरी ॥
 कौमल्या कह दोसु न काहू । करम विवस दुखु सुखु छनि लाहू ॥
 कठिन करम गति जान विधाता । जो सुभ असुभ भकल फल दाता ॥
 ईस रजाइ सीम सबही के । उतपति थिति लय विष्टु अमी के ॥
 देबि मोहबम सोचिअ बादी । विधि प्रपञ्चु अस अचल अनादी म
 भूपति जिअब मरब उर आनी । सोचिअ मग्नि लखि निज हित हानी ॥
 सीयमानु कह सत्य सुबानी । सुकृती अवधि अवधपति गनी ॥

CHAUPAI 282

"God's ways are indeed strange," said Sumitra sadly,
 "Perverse and erratic, he seems to act madly;
 "His doings seem those of a careless child playing;
 "Life giving, preserving and suddenly slaying!"

Said Kausalya, "We can to none blame attach;
 "Our own deeds joy or pain, loss or gain for us hatch;
 "Action works inexorably; God only knows
 "How 'tis done; He the fruit, good or evil, bestows;
 "Subject to his decree are all things; he distills
 "Poison and nectar too; birth, life and death he wills;
 "Grief is vain, sister, mark of a mind all deranged;
 "God's illusive world goes on eternal, unchanged;

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JANAK
ARRIVES AT
CHITRAKUTA



"When the life and the death of the king come to mind,
"As we ponder, both gain and loss in them we find."

Sita's mother replied, "True and well said, O queen,
"Greater than Avadh's king in good deeds none has been!"

दोहा २७२

लखन गमु सिय जाहुं वन भल पर्गिनाम न पोचु ।
गहबरि हियं कह कौमिला मोहि भग्न कर मोचु ॥

DOHA 272

" "Twill be good and no harm at last, if Rama, Sita
"And Lakshman remain in exile."

But Kausalya with heavy heart answered, "I'm worried
"What Bharat will do all that while.

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चौपाई २८३

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ईम प्रसाद असीम तुम्हारी । सुन मतवधू विवृधसरि वारी ॥
गम सपथ मे कीन्हि न काऊ । सो करि कहौ सखी सतिभाऊ ॥
भग्न सील गुन विनय वडाई । भायप भग्नि भग्नेम भलाई ॥
कहत सारदहु कर मनि हीचे । सागर सीपि कि जाहि उलीचे ॥
जानऊं सदा भग्न कलदीपा । वार वार मोहि कहेउ महीपा ॥
कसे कनकु मनि पारिखि पाएँ । पुरुष परिखिअहि समय सुभाएँ ॥
अनुचित आजु कह्व अम मोरा । सोक मनेहें सयानप थोरा ॥
सुनि सुरसरि सम पावनिव नी । भई सनेह विकल सब रानी ॥

चित्रकूट मे
जनक

CHAUPAI 283

"All my sons and their wives, by God's grace and your pray'rs,
"Are like Ganges' fair waters, four pure lovely pairs.

"By Rama I never have sworn, now in fitness,
" "Tis true what I say and I call him to witness—

"The courtesy, goodness and humility,
"The great brotherly love, trust and gentility,
"Of Prince Bharat the most divine voice cannot tell!
"Can the vast ocean be ladled out with a shell?

“Very often to me has my husband exclaimed,
 “No light brighter than Bharat in this line e'er flamed!”
 “Gold and gems by a jeweller's testing are tried,
 “So a man by the testing of time must abide.
 “I should not have spoken like this at this season!
 “But by love and sorrow I'm robbed of my reason!”
 As to her pure Ganges-like voice they all listened,
 The eyes of the queens, overcome by love, glistened.

दोहा २७३

कौसल्या कह धीर धरि सुनहु देबि मिथिलेसि ।
 को बिबेकनिधि बल्लभहि तुम्हहि सकइ उपदेसि ॥

DOHA 273

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 Kausalya then rallied herself and said, “Hear me,
 “O Mithila's queen, I beseech you!
 “Beloved are you of the wisest of men;
 “Who among us is able to teach you?”

चौपाई २८४

रानि राय सन अवसरु पाई । अपनी भाँति कहव समुझाई ॥
 रखिअहि लखनु भरतु गवनहि बन । जौ यह मन मानइ महीप मन ॥
 तौ भल जतनु करब सुविचारी । मोरे सोचु भरत कर भारी ॥
 गूढ सनेह भरत मन माही । रहे नीक मोहि लागत नाही ॥
 लखि सुभाउ सुनि सरल सुबानी । सब भइ मगन करुन रस रानी ॥
 नभ प्रसून झरि धन्य धन्य धुनि । सिथिल सनेहैं सिद्ध जोगी मुनि ॥
 सबु रनिवासु बिथकि लखि रहेऊ । तब धरि धीर सुमित्रा कहेऊ ॥
 देबि दंड जुग जामिनि बीती । राममातु सुनि उठी सप्रीती ॥

CHAUPAI 284

“O queen, when you find a chance, speak to your lord,
 “And suggest to him, but as your own thought and word,
 “That at home Lakshman stay, Bharat being removed
 “To the forest, and then if this change is approved,

"I will think it well over and some plan devise,
 "I am worried for Bharat and think this is wise
 "To Rama is Bharat by deep love related,
 "It pleases me not that they be separated"
 As Kausalya's sweet loving spirit was proved,
 All the rest with compassion and wonder were moved,
 Streams of flowers and happy cries came from the blest,
 Sages, hermits and saints, faint with love, love expressed
 All the queens were fatigued but they sat as time sped,
 Until Sumitra gathered up courage and said,
 "Of the night, O queen, already two hours have passed"
 When she heard this, Queen Kausalya rose up at last

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दोहा २७४

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बेगि पाउ धारिअ थलहि कह सनेहं सतिभाय ।
 हमर तौ अव ईम गति कै मिथिलेस सहाय ॥

DOHA 274

"You should all quickly go to your tents now," she said,
 Her heart moved by her warm, earnest love,
 "We can now turn to Mithila's ruler for help,
 "And to God the greater Ruler above"

चित्रकूट मे
जनक

चौपाई २८५

लखि सनेहं सुनि बचन बिनीता । जनकप्रिया गहे पाय पुनीता ॥
 देवि उचित असि बिनय तुम्हारी । दसग्ध घग्नि गम महतारी ॥
 प्रभु अपने नीचहु आदग्ही । अग्नि धूम गिरि सिर तिनु धर्ही ॥
 सेवकु राउ करम मन बानी । सदा सहाय महेसु भवानी ॥
 रउरे अग जोगु जग को है । दीप सहाय कि दिनकर सोहै ॥
 रामु जाह बनु करि सुर काजू । अचल अवधपुर करिहि राज् ॥
 अमर नाग नर राम बाहुबल । सुख बसिहाहि अपने अपने थल ॥
 यह सब जागबलिक कहि गमा । देवि न होइ मुधा मुनि भापा ॥

CHAUPAI 285

At these humble, affectionate words, from her seat
 Janak's queen rose and said, holding Kausalya's feet,
 "In you modesty's fitting and true to your life,
 "O queen, as Rama's mother and King Dasrath's wife;
 "For the lowest by nobles is honour maintained;
 "Smoke by fire, grass by hills, on their heads is sustained,
 "Your true servant is Janak in thought, word and deed;
 "Always Siva and Parvati give you their aid;
 "On earth none more fitted such matters to handle
 "The light of the sun is not helped by a candle!
 "The will of the gods in the woods having done,
 "In Ayodhya will Rama reign long as the sun.
 "By him all the gods, sacred beasts, human races
 "Will live ever after in their happy places;
 "By saint Yajnavalkya long since 'twas foretold,
 "And a saint's word, O queen, false we never dare hold."

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दोहा २७५

अस कहि पग परि पेम अनि सिय हित बिनय सुनाइ ।
 सिय समेत सियमातु तब चली सुआयसु पाइ ॥

DOHA 275

This said, she again clasped Kausalya's feet, asking
 That Sita might then return with her;
 Permission thus happily given, the daughter
 Returned to the tent with her mother.

चौपाई २८६

प्रिय परिजनहि मिली बैदेही । जो जेहि जोगु भाँति तेहि तेही ॥
 तापस बेष जानकी देखी । भा सबु बिकल बिषाद बिसेषी ॥
 जनक रामगुर आयसु पाई । चले थलहि सिय देखी आई ॥
 लीन्हि लाइ उर जनक जानकी । पाहुनि पावन पेम प्रान की ॥
 उर उमगेउ अंबुधि अनुरम्भू । भाएउ भूर मनु मनहूं पयागू ॥

JANAK
ARRIVES AT
CHITRAKUTA

सिय सनेह बटु बाढ़त जोहा । ता पर राम पेम मिमु सोहा ॥
चिरजीवी मुनि ज्ञान बिकल जनु । बूड़त लहेउ बाल अवलंबनु ॥
मोह मगन मति नहि बिदेह की । महिमा सिय रघुवर सनेह की ॥

CHAUPAI 286

To all her relatives Sita gave greeting,
To each as seemed fitting at this time of meeting;
They all were exceedingly pained and distressed,
When they saw the fair Janki in hermit's garb dressed.
King Janak, by Rama and Vashishth permitted
His daughter to meet, to the tent was admitted;
The girl whom as love's guest his soul had long fathered, 784
The king to his bosom here lovingly gathered;
Flood-like was the love that King Janak's heart held; 785
His mind sacred Prayag over which the flood swelled;
While the love of his daughter alone stood above
Like a banyan tree, where child-like sat Rama's love,
On whose hand the king grasped as the power that saves,
As did saint Chiranjiv swept away by the waves;[¶]
But for this, in delusion his mind had been drowned;
Such is glory as in Sita-Rama's love found.

दोहा २७६

सिय पितु मातु सनेह बस बिकल न सकी सँभारि ।
धरनिसुताँ धीरजु धरेउ समउ सुधरमु बिचारि ॥

DOHA 276

Sita could not endure to see father and mother
Dismayed by love's sudden invasion;
She rallied herself as Earth's daughter, recalling
Her duty on this grave occasion.

चित्रकूट में
जनक

¶ A reference to a legend, used as a parable of Janak's love-lorn condition.

चौपाई २८७

तारस वेष जनक सिय देखी । भयउ पेमु परितोषु बिसेषी ॥
 पुत्रि पबित्र किए कुल दोऊ । सुजस धवल जगु कह सब कोऊ ॥
 जिमि सुरसरि कीरति सरि तोरी । गवनु कीन्ह बिधि अंड करोरी ॥
 गग अवनि थल तीनि बड़ेरे । येहि किए साधु समाज घनेरे ॥
 पितु कह सत्य सनेहैं सुबानी । सीय सकुच महुँ मनहुँ समानी ॥
 पुनि पितु मातु लीन्ह उर लाई । सिख आमिष हित दीन्ह सुहाई ॥
 कहति न सीय सकुचि मन माही । इहाँ बसब रजनी भल नाहीं ॥
 लखि रुखु रानि जनायउ राऊ । हृदयैं सराहत सीलु सुभाऊ ॥

CHAUPAI 287

When he saw her 'in hermit's dress, Janak was pleased;
 By her wifely devotion his love's pain was eased:
 "You have sanctified, daughter, both fam'lies," he said,
 "O'er the world your renown and its brightness will spread!
 "Your glory and fame like the Ganges is flowing,
 "And on countless worlds its great blessing bestowing; ~
 "The Ganges has three sacred places on earth;
 "But by you countless groups of the saints have found birth!"
 While thus in his love to her Janak was speaking,
 His daughter was quietly inward peace seeking;
 Her parents once more with their blessings embraced her,
 And gave her good counsel for all that now faced her;
 "'Tis not right to stay here tonight," she was thinking
 Within herself, shyly and anxiously shrinking;
 The queen told the king how their daughter was feeling;
 They praised the fine spirit that she was revealing.

दोहा २७७

बार बार मिलि भेटि सिय बिदा कीन्ह मनमानि ।
 कही समय सिर भरत गल्हि रानि सुवानि सयानि ॥



DOHA 277

Again and again they embraced her and courte'usly
Bade her at last their farewell.

Then what Kausalya told her of Bharat, the queen
Saw a good chance her husband to tell.

चौपाई २८८

सुनि भूपाल भरत व्यवहारू । सोन मुगंध सुधा ममि सारू ॥
मूँदे सजल नयन पुलके तन । मुजमु मराहन लगे मुदित मन ॥
सावधान सुनु सुमुखि सुलोचनि । भरत कथा भवबंध बिमोचनि ॥
धरम राजनय ब्रह्मविचारू । इहों जथामनि मोर प्रचारू ॥
सो मति मोरि भरत महिमाही । कहइ काह छलि छुअति न छौही ॥
बिधि गनणि अहिपति सिव सारद । कवि कोविद वुध बुद्धि विसारद ॥
भरत चरित कीरति करतूती । धरम सील गुन बिमल विभूती ॥
समुभूत सुनत सुखद सब काहू । सुचि सुरसरि रुचि निदर सुधाहू ॥

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CHAUPAI 288

When the king of the conduct of Bharat was told,
Nectar-flavoured, sweet-savourèd, moon-bright, rich as gold,
Much he praised the young prince, as with tears his eyes filled,
And with rapturous feelings his body was thrillec.

चित्रकूट में
जनक

“O my queen, fair of face, bright-eyed, listen with care;
“Bharat’s story will free all from bonds of despair;
“Of divine thought I’ve learned somewhat; often discussed
“In religion, state, morals, what man ‘ought’ and ‘must’;
“But to my mind the glory of Bharat is such,
“That I cannot pretend its true limits to touch.
“The supreme and most eloquent god or goddess,
“Poet, priest, wise philosopher—all must confess
“Bharat’s character, glory, behaviour and ways,
“Virtues, ideals and piety far beyond praise;
“It gives joy to all who think on it or hear it;
“Like Ganga for sweetness, no nectar comes near it!

दोहा २७८

निर्वधि गुन निरूपम पुरुष भग्न भग्न सम जानि ।
कहिआ सुमेरु कि सेर सम कविकुल मति सकुचानि ॥

DOHA 278

“Of limitless virtue, with none but himself
“Can this unrivalled male be equated!
“As with Mount Sumeru, to measure which poets
“And wise men have all hesitated.

चौपाई २८९

अगम मवहि वर्गनत वर्गवर्णनी । जिमि जलहीन मीन गमु धर्णनी ॥
भरत अमित महिमा मुनु गनी । जानहि रामु न मकहि वर्खानी ॥
वर्गनि सप्रेम भग्न अनुभाऊ । तिअ जिअ की रुचि लखि कह गऊ ॥
वहुर्गह लखनु भग्नु वन जाही । सब कर भल मव के मन माही ॥
देवि परतु भग्न रधुवर की । प्रीति प्रतीति जाइ नहि तरकी ॥
भग्नु अवधि सनेह ममता की । जद्यपि रामु मीव ममता की ॥
परमारथ स्वार्थ मुख मारे । भग्न न मपनेहुं मनहुं निहारे ॥
साधन मिद्धि गम पग नेहू । मोहि लखि परन भग्न मन एहू ॥

CHAUPAI 289

“Thou’ divine tongues may try, ‘twill impossible prove,
“As for fish out of water on dry land to move;
“The glory of Bharat, my queen, is unbounded;
“To Rama ‘tis known, tho’ its praise be not sounded.”
In this way the king, knowing well woman’s mind,
Told in love of the truth men in Bharat may find;
Then again, “In their hearts all will think it is good,
“If when Lakshman returns, Bharat go to the wood;
“The love and the confidence cannot be doubted
“Of Bharat and Rama, nor can it be flouted;
“The limit is Bharat of love and attachment,
“And Rama of fair and impartial detachment;

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JANAK
ARRIVES AT
CHITRAKUTA



“Prince Bharat has never, on any pretext,
Given thought to the joys of this world or the next;
“Loving Rama alone, true success one achieves,
“That is what, I am sure, faithful Bharat believes

दोहा २७९

भोगेहुँ भरत न पेलिहाहि मनमहुँ गम रजाट ।
करिअ न सोचु मनेह वम कहेउ भ्रप विलखाट ॥

DOHA 279

“By intent or forgetfulness, Lord Rama’s wishes

“By Bharat will ne’er be denied,

“Do not yield to dejection and sorrow in love,”

Said King Janak—and deeply he sighed

चौपाई २९०

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गम भरत गुन गनत मप्रीती । निमि दपतिहि पलक मम बीती ॥
गज समाज प्रान जुग जागे । न्हाइ न्हाइ सुर पूजन लागे ॥
गे नहाइ गुरु पहि रघुराई । वदि चरन बोले सब पाई ॥
नाथ भरतु पुरजन महतागी । मोक विकल बनवाम दुखारी ॥
महित समाज राउ मिथिलेस । बहुत दिवस भाव हत कलेस ॥
उचित होइ मोट कीजिअ नाथा । हित मवही कर रोरे हाथा ॥
अम कहि अति सकुचे रघुराऊ । मुनि गुलके लवि सीलु सुभाऊ ॥
तुम्ह विन गम सकल सुख माजा । नरक मरिस दुहु राज समाजा ॥

चित्रकूट मे
जनक

CHAUPAI 290

In discussing the two princes’ virtues, so fast
Went the night, that it seemed but a moment had passed

In the morning the two royal parties awoke,
Bathed, and due worship paid to the gods as day broke,
This all finished, Prince Rama his teacher approached,
And, permission obtaining, his thoughts thus he broached:

“Sir, my mothers, my people and Bharat remain
“In the woods for me, meeting discomfort and pain;

“And here with his band Mithila’s royal lordship
 “Has stayed, putting up for some days with this hardship;
 “I pray you, then, do what occasion demands;
 “For the good of them all, my lord, rests in your hands.”
 This much having said, in abashment he halted;
 Saint Vashishth in this noble spirit exulted;
 He said, “Without you, Rama, tho’ all seems well,
 “To both parties it soon will appear to be hell!

दोहा २८०

प्रान प्रान के जीव के जिव सुख के सुख गम ।
 तुम्ह तजि तात सोहात गृह जिन्हहि निन्हहि विधि बाम ॥

DOHA 280

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“You are life of their life, and the soul of their soul,
 “And the joy of their joy to them all;
 “If a man should love home more than you, it would mean
 “Some dread fate soon upon him would fall.

JANAK
ARRIVES AT
CHITRAKUTA

चौपाई २९१

सो सुखु करमु धर्मु जरि जाऊ । जहं न राम पद पंकज भाऊ ॥
 जोगु कुजोगु ज्ञानु अज्ञानू । जहं नहि राम पेम पर्धानू ॥
 तुम्ह बिनु दुखी सुखी तुम्ह तेही । तुम्ह जानहु जिअं जो जेहि केही ॥
 राजर आयसु मिर सवही कें । विदिन कृपालहि गति मव नीकें ॥
 आपु आस्तमहि धारिइ पाऊ । भयउ सनेह मिथिल मुनिगऊ ॥
 करि प्रनामु तब रामु मिधाए । गिवि धरि धीर जनक पहि आए ॥
 राम बचन गुरु नृपहि सुनाए । सील सनेह सुभार्य सुहाए ॥
 महाराज अब कीजिअ सोई । मव कर धर्म सहित हित होई ॥

CHAUPAI 291

“May all joy, all action, all piety perish,
 “That love for your dear sacred feet does not cherish.
 “Tis impious piety, ignorant knowledge,
 “That as supreme Rama’s love does not acknowledge;

“With you men are happy, unhappy without you;
“You well know what men in their hearts feel about you;
“All creatures are under your will and constraint;
“With their nature and ways none need make you acquaint;
“Now return to your hermitage.” Thus the saint finished
His words, overcome by his love undiminished.

Vashishth, when with reverence Rama departed,
Tried, as he sought Janak, to be cheerful-hearted;
He gave him the message with which he was charged,
And on Rama's sincere loving spirit enlarged;
Then he said, “Let that course now be taken, O king,
“That will uphold religion and good to all bring.

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दोहा २८१

ज्ञान निधान सुजान सुचि धरम धीर नरपाल ।
तुम्ह बिनु असमंजस समन को समरथ एहि काल ॥

DOHA 281

“You're a storehouse of knowledge, of wisdom, of goodness;
“True piety's strength and support;
“None but you at this time, grief and doubt can remove
“From our people, our kingdom and court.”

चित्रकूट में
जनक

चौपाई २९२

सुनि मुनि बचन जनक अनुरागे । लखि गति ज्ञानु विरागु विरागे ॥
सिथिल सनेहैं गुनत मन माहीं । आए इहाँ कीन्ह भल नाही ॥
रामहि रायैं कहेउ बन जाना । कीन्ह आपु प्रिय प्रेमु प्रवाना ॥
हम अब बन तें बनहि पठाई । प्रमुदित फिरब बिबेक बड़ाई ॥
तापस मुनि महिसुर सुनि देखी । भए प्रेमबस बिकल बिसेषी ॥
समउ समुक्ति धरि धीरजु राजा । चले भरत पहिं सहित समाजा ॥
भरत आइ आगें भइ लीन्हे । अवसर सरिस सुआसन दीन्हे ॥
तात भरत कह तेरहुतिराऊ । तुम्हहि बिदित रघुबीर सुभाऊ ॥

CHAUPAI 292

Janak thrilled with emotion at what Vashishth said;
Seeing this, from him Wisdom and Self-restraint fled;
From love well-nigh faint, at these happ'nings he wondered;
" 'Twere better if I had not come here," he pondered;
"By Dasrath sent Rama is here an exile,
"And himself of his love proof has given meanwhile;
"Shall I send him now to a new forest station,
"And go back with happy and wise reputation?"
The Brahmans, ascetics and saints, by his state
And their love, seemed to come to the same troubled fate.
Then the king with his court, his heart steady and stout,
To consider these matters with Bharat, set out;
Prince Bharat came to him, glad welcome accorded,
And gave the best seat his condition afforded;
The king of Tirhut said, "Son Bharat, full well
"Rama's nature you know, no need for me to tell.

दोहा २८२

राम सत्यब्रत धरम रत मब कर सीलु मनेहु ।
संकट सहत सकोचवस कहिअ जो आयसु देहु ॥

DOHA 282

"To all loving and courteous, zealous in piety,
"Nothing but truth does he speak;
"He endures all distress without murmur'ring; your wishes
"We all wish to know, so pray speak."

चौपाई २९३

मुनि तन पुलकि नयन भरि बारी । बोले भरतु धीर धरि भारी ॥
प्रभु प्रिय पूज्य पिता सम आपू । कुलगुरु सम हित माय न बापू ॥
कौसिकादि मुनि सचिव समाजू । जान अंबुनिधि आपुनु आजू ॥
सिसु सेवक आयसु अनुगामी । जानि मोहि सिख देहअ स्वामी ॥
येहि ममाज यल बृभब राँचर । मौन मलिन मैं बोलब बाउर ॥



छोटे बदन कहौ बडि वाता । छमब तात लखि वाम विधाता ॥
आगम निगम प्रसिद्ध पुराना । सेवा धरमु कठिन जगु जाना ॥
स्वामि धर्म स्वाग्यहि विरोधू । बैरु अध प्रेमहि न प्रबोधू ॥

CHAUPAI 293

At the things he had heard, thro' and thro' Bharat thrilled,
But controlling himself, said as tears his eyes filled,

“Rama do I revere, like a father are you,
“More for us than saint Vashishth no parent could do,

‘Here’s this gath’ring of saintly ones, all good and wise,
“You yourself are a sea in which all wisdom lies,

“As your pupil and servant I’m here in your hands,
“Pray advise me and guide me, I’ll heed your commands

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“In this gath’ring and place my opinion you seek,
“As one out of his mind and much saddened I speak,

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“Forgive me, I speak of great things as I’m able,
“With God now against me and tongue that is feeble

“The work of a servant is hard, the world knows,
“Scripture ancient and modern the same clearly shows,

राम-भरत-
सवाद

“To self-int’rest is service of masters opposed,
“To a man blind and deaf love cannot be disclosed.”

दोहा २८३

राखि गम स्व धर्मु ब्रतु पराधीन मोहि जानि ।
सब के ममत सर्व हित करिय पेमु पहिचानि ॥

DOHA 283

“I am under authority Rama is faithful,
“In all things religious and votive,
“Heed this, then what’s best for all and what they wish,
“Be that done—with but love as the motive”

चौपाई २९४

भरत बचन सूनि देखि सुभाऊ । सहित समाज सराहत राऊ ॥
सुगम अगम मृदु मजु कठोरे । अरथु अमित अति आखर थोरे ॥

ज्यों मुख मुकुर मुकुर निज पानी । गहि न जाइ अस अदभुत बानी ॥
 भूप भरतु मुनि साधु समाजू । गे जहें बिबुध कुमुद द्विजराजू ॥
 सुनि सुधि सोच बिकल सब लोगा । मनहुँ मीनगन नव जल जोगा ॥ ६
 देवै प्रथम कुलगुर गति देखी । निरवि बिदेह सनेह बिसेषी ॥
 राम भगतिमय भरतु निहारे । सुर स्वारथी हहरि हियैं हारे ॥
 सब कोउ राम पेममय पेखा । भए अलेख सोचबस लेखा ॥

CHAUPAI 294

The fine things Bharat said and the spirit he showed,
 By the king and the comp'ny were thus praised aloud:
 "Small and few are his words, but their meaning is deep;
 "Sweet and easy to hear, hard to follow and keep!
 "Tho' your face you can see in the mirror you hold,
 "You can't grasp it; like that the great things he has told!"

Then, with Bharat, the king and the saints left, and soon
 Came to him whom gods look to as flow'rs to the moon.

At this by new worries the people were harried,
 Like fishes to new and unknown waters carried.

The gods in their selfishness too were despondent,
 With Bharat to Rama's love wholly respondent,

With Vashishth by deep, strong emotion so moved,
 With the love of King Janak so strikingly proved,
 And the people completely by Rama's love swayed;
 The poor gods! How describe them, so deeply dismayed?

दोहा २८४

रामु सनेह सकोचबस कह मसोच सुरराजु ।
 रचहु प्रपचहि पच मिलि नाहिं त भयउ अकाजु ॥

DOHA 284

Indra thoughtfully said, "In the things Rama does
 "Love and modesty always prevail;
 "We must all get together and some plan devise,
 "Or the things that we hope for will fail."

चौपाई २९५

सुरन्ह सुमिरि मारदा सगही । देवि देव सरनागत पाही ॥
फेरि भरत मनि करि निज माया । पालु बिबृध कुल करि छल छाया ॥
बिबृध बिनय सुनि देवि सयानी । बोली सुर स्वाग्य जड जानी ॥
मो मन कहहु भरत मनि फेरू । लोचन महम न सूझ सुमेरू ॥
बिधि हरि हर माया वडि भारी । मोउ न भग्न मनि सकइ निहारी ॥
सो मनि मोहि कहन करु भोरी । चदिनि कर कि चडकर चोरी ॥
भरत हृदयें मिय गम निवास । तहें कि निमिरि जहं तरनि प्रकामू ॥
अस कहि मारद गइ विधि लोका । विबृध विकल निमि मानहुँ कोका ॥

CHAUPAI 295

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To Sair'da i gods all appealed in dejection
“To you, goddess, must we now come for protection, 795
“Pray turn Bharat's purposes by your delusion,
'Preserve us by spreading deceitful confusion”
On hearing their selfish and ignorant cries,
The fair goddess replied with these words frank and wise
“You have asked me the purpose of Bharat to turn,
“Thousand-eyed, yet Mount Meru you cannot dis in!
“Brahma, Vishnu and Siva's illusion is great,
“But the purpose of Bharat cannot penetrate,
“You would have me lead him and his purpose astray,
“Can the sun by the moonlight be carried away?”
“Sita-Rama in Bharat's heart always reside,
“Where the sun sheds its light darkness cannot abide”
She returned to Lord Brahma's abode with these words,
But the gods were depressed as at night are day-blinds

राम-भरत-
मवाद

दोहा २८५

सुर स्वारथी मलीन मन कीन्ह कुमत्र कुठाटु ।
गचि प्रपञ्च माया प्रबल भय भ्रम अरनि उचाटु ॥

DOHA 285

The gods, all dejected and selfish, themselves
 Planned their evil outrageous devices—
 Fear, error, vexation, and suffering—by such
 Deceit as for such things suffices.

चौपाई २९६

करि कुचालि सोचत सुरराजू । भरत हाथ सबु काजु अकाजू ॥
 गए जनकु रघुनाथ ममीपा । मनमाने मब रबिकुल दीपा ॥
 ४ समय समाज धरम अविरोधा । बोले तब रघुब्रम पुरोधा ॥
 जनक भरत सबादु सुनाई । भरत कहाउनि कही सुहाई ॥
 तात राम जम आयमु देह । मो सबु करइ मोर मत येह ॥
 मुनि रघुनाथ जोरि जुग पानी । बोले मत्य सरल मृदु बानी ॥
 विद्यमान आयुनि मिथिलेम् । मोर कहव सब भाँति भद्रेसु ॥
 गउर गय रजायमु होई । गउरि मपथ मही मिर मोई ॥

CHAUPAI 296

JANAK
 ARRIVES AT
 CHITRAKUTA

These foul things planned Indra; he thought, "Now's the test,
 "And in Bharat's hands success or failure must rest."

Raghunath, when King Janak approached him once more,
 Gave due honour to him and to all as before.

As those times, the council, and duty demanded,
 Vashishth to them spoke and attention commanded;

He told them what Bharat and Janak had said,
 And repeated the fine things that Bharat had pled;

Then he added, "Now Rama, your wishes pray tell;
 "I am sure all will do them and all will be well."

Rama rev'rently listened to every word,
 Then an answer he gave that rejoiced all who heard:

"Before you, sir, and Mithila's king I should deem
 "It unworthy to say much; presumptuous 'twould seem;
 "If both you and the king your command on me lay,
 "I take oath, sir, whatever it be, I'll obey."



दोहा २८६

राम सपथ सुनि मुनि जनकु सकुचे सभा ममेत ।
सकल बिलोकत भरत मुखु बनइ न ऊरु देत ॥

DOHA 286

The saint and the king, and those with them, were all
Taken back, as they heard Rama's oath;
They expectantly looked toward Bharat, but answer
To Rama none gave—all were loath.

चौपाई २९७

सभा सकुचवम भग्न निहारी । रामवतु धरि धीर्जु भारी ॥
कुममउ देखि सनेहु संभाग । वढन विधि जिमि घटज निवाग ॥
सोक कनकलाचन मनि लोनी । हरी विमल गुन गन जगजोनी ॥
भग्न विबेक वराहै विसाला । अनायाम उधरी तेहि काला ॥
करि प्रनामु मव कहै कर जोरे । गमु गउ गुर साधु निहोरे ॥
छमब आजु अति अनुचिन मोग । कहउँ वदन मृदु बचन कठोग ॥
हियं सुमिरी मारदा सुहार्ड । मानम ते मुखपकज आई ॥
विमल विबेक धरम नय माली । भग्न भागती मजु मराली ॥

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राम-भरत-
मवाद

CHAUPAI 297

Bharat saw the assembly confused and restrained;
Rama's brother indeed, self-control he regained,
His emotion he checked—time unsitting and strange—
As Agastya once lowered the great Vindhya range.
When grief ravished their minds, as the Demon the Earth,
Then again from Earth's womb came perfection to birth;
Bharat's wisdom, as once on a time the great Boar
Came to save, wrought a mighty deliv'rance once more.
Thus to Rama, his teacher, the saints and the king
Bowing rev'rently, Bharat his plea sought to bring:

॥ To make the daily passage of the sun easier.

"Forgive me, if now I unmannerly utter
 "Things harsh with a voice soft and soothing as butter."

Within he sought Sar'da; she rose from that lake,
 That her seat on his lotus-like mouth she might take;
 Like a swan dropping pearls, there then fell from his mouth
 Words of modesty, righteousness, wisdom and truth.¶

दोहा २८७

निरखि विवेक बिलोचनन्हि सिथिल सनेहं समाजु ।
 करि प्रनामु बोले भरतु सुमिरि सीय रघुराजु ॥

DOHA 287

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With the eyes of discernment he saw them all there
 Overcome by love to the last man;
 With respectful salute, and remembering Sita
 And Rama, his plea he began:

चौपाई २९८

प्रभु पितु मातु सुहृद गुर स्वामी । पूज्य परम हित अंतरजामी ॥
 सरल सुसाहिबु सील निधानू । प्रनतपालु सर्बज्ञ सुजानू ॥
 समरथ सरनागत हितकारी । गुनगाहकु अवगुन अधहारी ॥
 स्वामि गोसाईहि सरिस गोसाई । मोहि समान मे माईं दोहाई ॥
 प्रभु पितु वचन मोहबस पेली । आयड़ इहाँ समाजु सकेली ॥
 जग भल पोच ऊँच अह नीचू । अमिअ अमरपद माहुर मीचू ॥
 राम रजाइ मेटि मन माहीं । देवा सुना कतहुँ कोउ नाहीं ॥
 सो मे सब विधि कीन्हि ढिठाई । प्रभु मानी सनेह सेवकाई ॥

CHAUPAI 298

"Father, mother, friend, teacher, art thou to me, Lord;
 "All-discerning, All-Gracious, revered and adored;
 "True and pure; worthy Master; perfection's deep mine;
 "Guardian of all who seek thee, all-knowing, divine;

¶ In this stanza several old legends are used as picturesque illustrations.



“Upon all who trust in thee thy strength good bestows,
“Right sustains, but all evil and wrong overthrows;
“None your equal, my Lord, you in grace stand alone;
“I alone am my equal in evil, I own.
“I the word of my father and master infringed,
“Coming here with my people; my mind was unhinged;
“Here earth holds high and low, good and ill, love and strife,
“Death with poison, and nectar with eternal life;
“But I never have heard of or seen any one,
“By whom, even in thought, Rama’s will is undone;
“Yet as loving service for you has been counted
“My obstinate pride that to these heights has mounted!

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दोहा २८८

799

कृपाँ भलाई आपनी नाथ कीन्ह भल मोर ।
दूषन भे भूषन सरिस सुजमु चारु चहुँ ओर ॥

DOHA 288

राम-भरत-
संवाद

“And thus, my dear Lord, by your kindness and goodness,
“My follies my blessings became;
“My vices were made to seem rich and rare jewel.
“And round me spreads far my good name.

चौपाई २९९

राउरि रीति सुबानि बडाई । जगत बिदित निगमागम गाई ॥
कूर कुटिल खल कुमति कलंकी । नीच निसील निरीस निसंकी ॥
तेउ सुनि सरन सामुहें आए । सकृत प्रनामु किह अपनाए ॥
देखि दोष कबहुँ न उर आने । सुनि गुन साधु समाज बखाने ॥
को साहिब सेवकहि नेवाजी । आपु समाज साज सब साजी ॥
निज करतूति न समुझिअ सपनें । सेवक सकुच सोच उर अपनें ॥
सो गोसाई नहि दूसर कोपी । भुजा उठाइ कहउँ पन रोपी ॥
पसु नाचत सुक पाठ प्रबीना । गुन गति नट पाठक आधीना ॥

CHAUPAI 299

“The scriptures all sing and the world owns the brightness
 “That shines in your greatness and gracious uprightness;
 “Men evil and cruel, perverse and low-minded,
 “Sin-hardened and godless ones, by meanness blinded,
 “If they come before you, your mercy imploring,
 “You make them your own, their respect thus restoring,
 “Their faults seeing, never you harbour or name them;
 “But of their good hearing, as saints you proclaim them!
 “No master the good of his servants advances
 “Like you, or their worth and their glory enhances!
 “You never give thought to your own mighty doing,
 “But share in your servant’s regrets and sad rueing.
 “With hand raised aloft, you alone do I dare
 “As my master to own; there’s no other, I swear!
 “The parrot may talk, the beast dance; but these creatures
 “Depend for their skill upon showmen and teachers.

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CONVERSA-
TION OF
RAMA AND
BHARAT

दोहा २८९

यों सुधारि सनमानि जन किए साधु सिरमोर ।
 को कृपाल विनु पालिहै बिरिदावलि वरजोर ॥

DOHA 289

“My master his servants respects and uplifts,
 “Till among holy saints they are crowned!
 “There was never another by whom, against all
 “That conflicts, one becomes so renowned!

चौपाई ३००

सोक सनेहैं कि बाल सुभाएँ । आएँ लाइ रजायसु बाएँ ॥
 तबहुँ कृपाल हेरि निज ओरा । सबहि भाँति भल मानेउ मोरा ॥
 देखेउं पाय सुमंगल मूला । जानेउं स्वामि सहज अनुकूला ॥
 वडें ममाज बिलोकेउं भागू । वडीं चूक साहिब अनुरागू ॥
 कृपाँ अनुग्रहु अंगु औधाई । कीन्हि कृपानिधि सब अधिकाई ॥

राखा मोर दुलार गोसाई । अपने सील सुभायं भलाई ॥
नाथ निपट मे कीन्हि छिठाई । स्वामि समाज सकोच विहाई ॥
अविनय बिनय जथारुचि वानी । छमिहि देउ अनि आरति जानी ॥

CHAUPAI 300

“Whether childishness, sorrow, or love be the cause,
“I have come here not heeding, but breaking your laws,
“Yet in kindness you've welcomed me here as your friend,
“And my good you have sought from beginning to end

“I see my Lord's feet, source of every blessing,
“His goodness well knowing, his favour possessing,
“This great gathered throng by good fortune I've met,
“By my sin my Lord's love has been proved greater yet,

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“Your kin' oss and grace give me all that is needed,
“Indeed, what you've done for me need has exceeded!

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“My Lord, by your spirit and ways when you aid me,
“Forever your own, bound by love, you have made me

“I own that my obstinate mind here I showed
“To these great ones, not yielding respect that I owed,
“Sometimes proud, sometimes humble, I've said my own say,
“But now heed my distress and forgive me, I pray

राम-भरत-
सवाद

दोहा २९०

सुहद सुजान सुसाहिवहि बहुत कहव वडि खोरि ।
आयसु देइअ देव अव सबइ सुधारी मोरि ॥

DOHA 290

“To say a great deal to a master who's wise
“Good and friendly does him a great wrong,
“So, my Lord, tell your wishes and thus set me right
“Where I fail, where I'm weak make me strong

चौपाई ३०१

प्रभु पद पदुम पराग दोहाई । सत्य सुकृत सुख सीवैं सुहाई ॥
सो करि कहउं हिए अपने की । रुचि जागत सोवत मपने की ॥

सहज सनेहैं स्वामि सेवकाई । स्वारथ छल फल चारि बिहाई ॥
 अज्ञा सम न सुसाहिब सेवा । सो प्रसादु जन पावै देवा ॥
 अस कहि प्रेम बिबस भए भारी । पुलक सरीर बिलोचन बारी ॥
 प्रभु पद कमल गहे अकुलाई । समउ सनेहु न सो कहि जाई ॥
 कृपासिंधु सनमानि सुबानी । बैठाए समीप गहि पानी ॥
 भरत बिनय सुनि देखि सुभाऊ । सिथिल सनेहैं सभा रघुराऊ ॥

CHAUPAI 301

“I swear by the dust of my Lord’s lotus feet,
 “Of all happiness, truth and well-doing the seat;
 “From my heart I am speaking, when this claim I make,
 “That this one thing I wish for, asleep or awake—
 “To serve my dear Lord with a love true and tender,
 “And all aims deceitful and selfish surrender;
 “So, help me as servant this wish to fulfil;
 “There’s no service like doing a good master’s will.”

By love overcome, as his thoughts he delivered,
 His eyes swam with tears and his young body quivered;
 As on Rama’s lotus-like feet he took hold,
 He expressed such warm love as can never be told.
 Then Rama his courteous kindness repeated,
 And with his own hand at his side Bharat seated;
 At Bharat’s fine spirit and words, well-nigh dumb
 Were both he and those gathered, by love overcome.

छन्द १२

रघुराऊ सिथिल सनेह साधु समाजु मुनि मिथिला धनी ।
 मन महुँ सग्रहत भरत भायप भगति की महिमा धनी ॥
 भरतहि प्रसंसत बिबुध वरषत सुमन मानस मलिन से ।
 तुलसी बिकल सब लोग सुनि संकुचे निसागम नलिन से ॥

CHHAND 12

From their love well-nigh faint, Were both he and the saint,
 With the king and the nobles assembled;



Their hearts they all raised, Bharat gladly they praised,
That his brother he loved and resembled,

The gods too applauded, With flowers, and lauded
The prince, tho' at heart they were pained,
But, as shunning the light, Lilies close up at night,
So the people were sad and restrained

सोरथा १२

देखि दुखागे दीन दुहैं समाज नर नारि सब ।
मधवा महा मलीन मुा मारि मगल चहत ॥

SORATHA 10

On seeing the people so saddened
In both the groups gathered there, both men and women, ८०३
Lord Inwā, oppressed and nigh maddened,
To gain his own pleasure the dead thought of killing! 803

चौपाई ३०२

कपट कुचालि सीवं सुरराजू । पर अकाज प्रिय आपन काजू ॥
काक समान पाकरिपु रीती । छली मलिन कनहुं न प्रतीती ॥
प्रथम कुमत कगि कपटु सकेला । सो उचाटु सब क सिर मेला ॥
सुरमायौं सब लोग बिमोहे । गम प्रम अतिसय । बिछोहे ॥
भय उचाट बस मन थिर नाही । छन बन रुचि छन सदन सोहाही ॥
दुविध मनोगति प्रजा दुखारी । सरित मिधु सगम जनु बारी ॥
दुचित कतहुं परितोपु न लहही । एक एक सन मरमु न कहही ॥
लखि हियैं हंसि कह कृपानिधानू । सरिस स्वान मधवा निजु बानू ॥

राम-भरत-
सवाद

CHAUPAI 302

Chief god, yet deceitful and vile way pursuing!
He loves his own ends and another's undoing!
He is always in enmity, mean and unjust,
Like a crow, false and dirty, whom no one can trust!
He himself first the plan of his falsehood designed,
Then on others the burden and blame tried to bind.

Tho' the gods tried their best the poor folks to deceive,
 Yet bound to him in love not one Rama would leave;
 All unsettled in mind, by uncertainty vext,
 They one moment would stay want to go home the next;
 Between two things divided, their minds were perturbed,
 As the water where stream and sea meet is disturbed;
 Torn this way and that, not one found satisfaction,
 Nor told what he thought, or his cause for distraction.
 The Kindly One saw this and inwardly smiled,
 Thinking "Indra is dog-like, so crafty and wild."

दोहा २९१

भरतु जनकु मुनिजन सचिव साधु सचेत विहाड ।
 लागि देवमाया सवहि जथाजोगु जनु पाइ ॥

DOHA 291

Only Bharat and Janak, the ministers, saints
 And wise nobles remained unaffected;
 By illusive pow'r of the gods, as it found them,
 The minds of the rest were deflected.

चौपाई ३०३

कृष्णमिथु लभि लोग दुखारे । निज सनेहं सुरपति छल भारे ॥
 सभा राउ गुर महिसुर मंत्री । भरत भगति सब कै मति जंत्री ॥
 रामहि चिनवत चित्र लिखे से । सकुचत बोलन बचन सिखे से ॥
 भरत प्रीति ननि बिनय बड़ाई । सुनत सुखद बरनन कठिनाई ॥
 जासु बिलोकि भगति लवलेसू । प्रेम मगन मुनिगन मिथिलेसू ॥
 महिमा तामु कहै किमि तुलसी । भगति सुभायं सुमति हियै हुलसी ॥
 अपु छोटि महिमा बड़ि जानी । कविकुल कानि मानि सकुचानी ॥
 कहि न सकति गुन रुचि अधिकाई । मति गति बाल बचन की नाई ॥

CHAUPAI 303

The Fountain of Love saw them worried and worn,
 Between Indra's deceit and love for himself torn.



Upon ministers, priests, king and teacher, as well
As the people, cast Bharat's devotion its spell;
There like statues they sat, as at Rama they gazed,
And as hesitant parrot-like voices they raised.
Bharat's humbleness, greatness and love to imbibe
As we hear it is pleasant, but hard to describe;
A small fraction seeing of his warm devotion,
Great saints and the king almost drowned in love's ocean;
Then how can poor Tulsi e'er tell of its glory?
By faith's pow'r alone my heart knows the glad story;
I know myself weak, and his glory how great!
In the comp'ny of bards I may well hesitate!
His virtue my tongue cannot tell, tho' 'tis eager;
My mind speaks in words that are childlike and meagre.

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दोहा २९२

भरत विमल जसु विमल विधु सुमनि चकोर्कुमारि ।
उदित विमल जन हृदय नभ एकटक रही निहारि ॥

DOHA 292

राम-भरत-
मवाद

A brilliant full moon is Prince Bharat's fair form,
In sincere hearts now risen and present;
Upon it my mind ever fixedly gazing,
Is just like a rapt spell-bound pheasant

चौपाई ३०४

भरत सुभाउ न सुगम निगमहूँ । लघु मनि चापलता कवि छमहूँ ॥
कहन सुनत मतिभाउ भगत को । सीय गम पद ठोड न रत को ॥
सुमिरत भगतहि प्रेमु गम को । जेन्हि न सुलभु तेहि सग्नि बाम को ॥
देखि दयाल दसा सबही की । गम सुजान जानि जन जी की ॥
धरम धुरीन धीर नय नागर । सत्य सनेह सील सुख सागर ॥
देसु कालु लखि समउ समाजू । नीति प्रीति पालक रथुराजू ॥
बोले बचन बानि सरबसु से । हित परिनाम सुनत ससि रसु से ॥
तात भरत तुम्ह धरम धुरीना । लोक बेद विद प्रेम प्रबीना ॥

CHAUPAI 304

To tell Bharat's spirit no scripture is fitted;
 So poets, forgive me, uncertain dull-witted;
 If of Bharat's nature one tells or is told,
 Sita-Rama's dear feet will his heart ever hold;
 If remembering Bharat, a man finds it hard
 To love Rama, for him ev'ry good thing is barred.
 There and then Rama saw them, the Lord ever kind,
 He who well knows his servant's true spirit and mind,
 Firm support of religion, in wise dealing skilled,
 Mighty ocean with truth, love and helpfulness filled.
 True love and true justice forever upholding,
 That gathering, time and condition beholding,
 He spoke to them words in most eloquent voice,
 Full of blessing, with pow'r to make hearers rejoice:
 "By you, Bharat, religion is staunchly sustained,
 "Laws of scripture and common life ably maintained.

दोहा २९३

करम बचन मानम विमल तुम्ह समान तुम्ह नान ।
 गुर समाज लघु बंधु गुन कुमर्य किमि कहि जान ॥

DOHA 293

"Pure, unsullied in every thought, word and deed,
 "Like to you in these things there's no other;
 "Where teachers are gathered in evil times, how
 "Sing the praise of one's own younger brother?

चौपाई ३०५

जानहु तात तरनि कुल रीती । सत्यसंघ पितु कीरति प्रीति ॥
 समउ समाजु लाज गुरजन की । उदासीन हित अनहित मन की ॥
 तुम्हहि बिदित सबही कर मरमू । आपन मोर परम हित धरमू ॥
 मोहि सब भाँति भरोस तुम्हारा । तदपि कहजें अवसर अनुसारा ॥
 तात तात बिनु बात "हमारी । केवल गुरकुल कृपाँ सँभारी ॥

नतरु प्रजा पुरजन परिवारु । हमहिं सहित सबु होत खुआरु ॥
जैं बिनु अवसर अथवै दिनेसू । जग केहि कहहु न होइ कलेसू ॥
तस उतपातु तात विधि कीन्हा । मुनि मिथिलेस गणि सबु लीन्हा ॥

CHAUPAI 305

“Well known are the laws of the Sun-Race to you,
“And the loving renown to a loyal sire due;
“This gath’ring, these times, the respect due to teachers,
“The mind’s evil, good and indifferent features—
“The secrets of all are by you understood,
“And for me and yourself what is both right and good.
“Yet, while placing in you full and confident trust,
“As conditions now call for it, answer I must; 806
“Since our father, my brother, has gone, our affairs
“Are maintained by our fam’ly guide’s kindness and pray’rs; 807
“If not, ev’rybody—townsmen and relations,
“And we too, would be in distressing conditions;
“If ever the lord of day sank out of season,
“The world would be troubled and ask for the reason.
“Divine fate has set all these troubles before us
“But Mithila’s king and the saint bear them for us.

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राम-भरत-
संवाद

दोहा २९४

राज काज सब लाज पति धरम धरनि धन धाम ।
गुर प्रभाउ पालिहि सबहि भल होइहि परिनाम ॥

DOHA 294

“The kingdom’s affairs and its ruler’s fair name,
“Our religion, wealth, homesteads and land,
“These our master will care for and all will be well
“In the end, firmly still all will stand.

चौपाई ३०६

सहित समाज तुम्हार हमारा । घर बन गुर प्रसाद रखवारा ॥
मातु पिता गुर स्वामि निदेसू । सकल धरम धरनीधर सेसू ॥

सो तुम्ह करहु करावहु मोहू । तात तरनिकुल पालक होहू ॥
 साधक एक सकल सिधि देनी । कीरति मुगति भूतिमय बेनी ॥
 सो बिचारि सहि संकटु भारी । करहु प्रजा परिवारु सुखारी ॥
 बाँटी बिपति सर्वहि मोहि भाई । तुम्हहि अवधि भरि बड़ि कठिनाई ॥
 जानि तुम्हहि मृदु कहउँ कठोरा । कुसमयें तात न अनुचित मोग ॥
 होहिं कुठायें सुबधु सहाए । ओड़िअहि हाथ अमनिहु के घाए ॥

CHAUPAI 306

“With our people, his favour sustains you and me
 “In our homes, in the forest, wherever it be;
 “The things that our parents and teachers have told us,
 “Like th’ earth and the serpent, in virtue uphold us;
 “Obey these things, therefore; me likewise enable,
 “In keeping our kingdom and race strong and stable.
 “The one means is this of all worthy successes;
 “Thus fame, goodness, wealth one united possesses;
 “Consider this well, coming troubles endure,
 “And for fam’ly and people their welfare secure;
 “All we brothers the trouble and suff’ring will share,
 “But the heaviest load all these years you must bear.
 “I must say things severe, tho’ I know you are young;
 “It is not I, my brother, but times that are wrong;
 “In bad times and places true brothers are tested,
 “As strokes of a sword by the hand are arrested.”

दोहा २९५

सेवक कर पद नयन से मुख सो माहिवु होड ।
 तुलसी प्रीति कि रीति सुनि सुकवि सराहहि सोड ॥

DOHA 295

The servant is known by his hands, feet and eyes,
 But the lord by his voice and his tone;
 All the poets, says Tulsi, who hear this account
 Of true love its high praises will own.



चौपाई ३०७

सभा सकल सुनि रघुवर वानी । प्रेम पयोधि अमिअै जनु सानी ॥
सिथिल समाज सनेह समाधी । देवि दमा चुप मारद साधी ॥
भरतहि भयउ परम सतोपू । मनमुख म्वामि विमुख दुखु दोपू ॥
मुख प्रसन्न मन मिटा विपादू । भा जनु गूँगेहि गिग प्रसादू ॥
कीन्ह मप्रेम प्रनामु वहोरी । बोले पानि पकर्ह जोरी ॥
नाथ भयउ सुखु माथ गण को । लहेउं लाहु जग जनमु भण को ॥
अब कृपाल जम आयम् होई । करउं सीस धरि सादर सोई ॥
सो अवलत्र देव मोहि दर्द । अवधि पारु पावउ जेहि सेई ॥

CHAUPAI 307

All the gathered assembly, as Rama they heard
In his nectar-sweet voice give this love-inspired word,
Were absorbed in love's trance, all unconscious and numb;
Even Sar'da herself seeing them was struck dumb
Blame and suff'ing dispelled, and his lord at his side,
Bharat now was at peace and his heart satisfied,
Gladness shone in his face, no more grief his mind held,
As when dumb men find voices, their dumbnes dispelled
Then again Bharat lovingly reverence showed,
And said, clasping his lotus-like hands as he bowed
"My birth now, my lord, in this world fruit is showing,
"I'm happy as tho' with you too I were going,
"Whatever in kindness to me you command,
"I will hon'rably heed it as your love's demand,
"But pray give me your aid—this 'e one thing I ask—
"That the full fourteen years I may hold to my task.

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राम भरत-
सवाद

दोहा २९६

देव देव अभिषेक हित गुर अनुसासनु पाइ ।
आनेउं सब तीरथ सलिलु तेहि कहैं काह रजाइ ॥

DOHA 296

“My lord, I have brought holy water to use
 “In anointing you when you are crowned,
 “So pray tell me, what now shall be done with the water
 “From pilgrimage places renowned?

चौपाई ३०८

एकु मनोरथु वड मन माही । सभयैं सकोच जात कहि नाही ॥
 कहहु तात प्रभु आयसु पाई । बोले बानि सनेह सुहाई ॥
 चित्रकूट मुनिथल तीरथ बन । खग मृग सर सरि निर्जर गिरिगन ॥
 प्रभु पद अकिन अवनि विसेधी । आयसु होइ त आवौ देखी ॥
 अवसि अत्रि आयसु सिर धरहू । तात विगतभय कानन चरहू ॥
 मुनि प्रसाद बनु मगलदाता । पावन परम सुहावन भाता ॥
 रिपिनायकु जहें आयसु देही । गखेहु तीरथ जलु थल तेही ॥
 सुनि प्रभु बचन भरत सुखु पावा । मुनि पद कमल मुदित मिरु नावा ॥

CHAUPAI 308

“Furthermore, one great longing I have in my mind,
 “But the courage to tell of it now do not find”

Said Rama, “No longer, my brother, withhold it.”

Commanded thus, Bharat in loving tones told it:

“I’m eager to see, if consent you will give,
 “Chitrakut’s woods and shrines where the saintly ones live,
 “The beautiful birds and beasts, woods, streams and fountains,
 “And chiefly your footprints that mark now these mountains”

Said Rama, “Permission of Atri the saint

“First obtain, then go wand’ring, no need of restraint;

“By the saintly one’s favour, this forest bestows

“Its pure joy, as delightful fresh beauty it shows;

“Then the pure holy water pour out on the land,

“Where the chief of the hermits may give his command.”

As these words Rama spoke, at the feet Bharat bowed
 Of the hermit, and joy deep and thankful avowed.



दोहा २९७

भरत गम संवादु मुनि सकल मुमगल मूल ।
सुर स्वार्थी सराहि कुल वर्गपत मुरनरु फूल ॥

DOHA 297

This talk between Bharat and Rama is now
The true source of all blessing and grace;
When they heard it, the self-centered gods rained down flowers
And praised the Sun-fam'ly and race.

चौपाई ३०९

धन्य भरत जय गम गोसाई । कहत देव हर्षत वरिआई ॥
मुनि मिथिलेम सभाँ मव काहू । भरत वचन सुनि भयउ उछाहू ॥
भरत गम गुन ग्राम मनेहू । पुलकि प्रममत रात विदेहू ॥
सेवक स्वामि सुभाउ सुहावन । नेमु पेमु अति पावन पावन ॥
मति अनुमार सरगहन लागे । सचिव सभामद सब अनुगागे ॥
सुनि सुनि गम भरत सबादू । दुहूँ समाज हियं हर्षपु बिपादू ॥
राम मातु दुखु सुखु सम जानी । कहि गुन गम प्रबोधीं रानी ॥
एक कहहि रघुबीर बडाई । एक सरगहन भरत भलाई ॥

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गम-भरत-
सवाद

CHAUPAI 309

They eagerly cried out again and again,
“Hail to Bharat and Rama, long may they both reign!”
With Vashishth and King Janak those gathered rejoiced,
And their praise of the things Bharat said frankly voiced;
All enraptured, Videha his voice loudly raised,
As the virtues and love of the brothers he praised.
“Both charming and good are they, master and servant;
“Their love is in all ways most pure and most fervent.”
The members and ministers gathered uplifted
Their praises, each as he was minded and gifted;
In both groups their joy and their sorrow were blended,
As Rama and Bharat their mutual words ended.

Both sorrow and joy seemed Kausalya to fill,
As the queens she instructed of both good and ill;
As some praised their Lord Rama with happiest pride,
Others Bharat's great goodness and love glorified.

दोहा २९८

अत्रि कहेउ तब भरत सन सैल समीप सुकूप ।
राखिअ तीरथ तोय लहैं पावन अमिअ अनूप ॥

DOHA 298

Then said Atri to Bharat, "Quite close to the mountain,
"A well you will find clear and deep;
"Into that pour your pure sacred water; 'tis worthy
"So holy an off'ring to keep."

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चौपाई ३१०

भरत अत्रि अनुसासन पाई । जल भाजन सब दिए चलाई ॥
सानुज आपु अत्रि मुनि साधू । सहित गए जहैं कूप अगाधू ॥
पावन पाथ पुन्यथल राखा । प्रमुदित प्रेम अत्रि अस भाषा ॥
तात अनादि मिद्ध थल एहुं । लोपेउ काल बिदित नहि केहु ॥
तब सेवकन्ह मरम थलु देखा । कीन्ह सुजल हित कूप विसेपा ॥
बिधि बस भयउ विस्व उथकारू । सुगम अगम अति धरम बिचारू ॥
भरतकूप अब कहिहहि लोगा । अति पावन तीर्थ जल जोगा ॥
प्रेम सनेम निमज्जन प्रानी । होइहहि बिमल करम मन बानी ॥

CHAUPAI 310

Bharat took Atri's counsel with happy intent;
To that well all the vessels of water he sent;
Shatrughna, the hermits and saintly ones followed
With Bharat himself, to that well deep and hallowed;
That pure holy water he cast in the well,
While saint Atri exclaimed under love's happy spell,
"This from time immemorial was known as a place
"Truly sacred, but of it in time men lost trace,

"Till my servants its value and beauty descried,
 "And this well made, that water might thus be supplied,
 "Divine thought now the world from things difficult frees,
 "And a great sacred duty can be done with ease,
 "Bharat's well' by all people it now will be named,
 "For its water from all sacred places acclaimed,
 "Whosoever in faith and in love here will lave,
 "Perfect cleansing in thought, word and deed will receive "

दोहा २९९

कहत कूप महिमा सकल गा जहाँ रघुगउ ।
 अत्रि सुनायउ रघुवर्गहि तीरथ पुन्य प्रभाउ ॥

DOHA 299

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Then still praising the well and its glory, they all
 To where Rama was waiting returned,
 Atri told him the virtue that in this and all
 Sacred places might well be discerned

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चौपाई ३११

कहत धरम उत्तिहास सप्रीती । भयउ भोर निसि सो मुख बीती ॥
 नित्य निवाहि भरत दोउ भाई । राम अत्रि गुर आयसु पाई ॥
 सहित समाज साज सब सादे । चले राम वन अटन पयादे ॥
 कोमल चरन चलत बिनु पनही । भइ मृदु भूमि सकुचि मन मनही ॥
 कुम कटक काँकरी कुराई । कटुक कठोर कुवस्तु दुराई ॥
 महि मजुल मृदु मारग कीन्हे । वहन समीर त्रिपिध सुख लीन्हे ॥
 सुमन बरपि सुर घन करि छाही । बिटप फूलि फलि तून मृदुताही ॥
 मृग बिलोकि खग बोलि सुबानी । सेवाह सकल राम प्रिय जानी ॥

राम-भरत-
सवाद

CHAUPAI 311

Religion's great stories with favour discussing,
 Dawn broke again, night for them happily passing,
 Shatrughna and Bharat, morn's duties completed,
 By Rama and Sita and Vashishth permitted,

With all of their comp'ny and simply attired,
Went on foot to see Rama's wood as they desired.
The Earth, seeing Bharat's feet unshod and tender,
Became soft and yielding in happy surrender;
All dry grass and thorns, pebbles, stones and hot dust,
All things piercing and harsh, into hiding she thrust;
Thus the road became easy, the ground clean and soft,
While around them blew cool, fragrant winds from aloft;
Flowers fell from the gods, clouds above gave them shade,
Blooming trees and soft grass yet more happiness made;
Shy deers watched them, and birds began softly to sing,
All to Rama's belov'd eager service to bring.

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दोहा ३००

सुलभ सिद्धि सब प्राकृतहु राम कहत जमुहात ।
राम प्रानप्रिय भरत कहुँ यह न होइ बड़ि वात ॥

DOHA 300

'Tis no great thing that on Bharat, Rama's beloved,
Such brightness and happiness dawns;
And man wins to easy success, saying "Rama!
"O Rama!"—yes, when he but yawns!

चौपाई ३१२

एहि बिधि भरतु फिरत बन माही । नेमु प्रेमु लखि मुनि सकुचाहीं ॥
पुन्य जलास्त्रय भूमि बिभागा । खग मृग तरु तृन गिरि बन बागा ॥
चाह बिचित्र पवित्र विसेषी । वृक्षत भरतु दिव्य सब देखी ॥
सुनि मन मुदित कहत रिपिराऊ । हेतु नाम गुन पुन्य प्रभाऊ ॥
कतहुँ निमज्जन कनहुँ प्रनामा । कनहुँ बिलोकत मन अभिरामा ॥
कतहुँ बैठि मुनि आयसु पाई । सुमिरत सीय सहित दोउ भाई ॥
देखि सुभाउ सनेहु सुसेवा । देहि असीस मुदित बनदेवा ॥
फिराहि गाँ दिनु पहर अँढ़ाई । प्रभु पद कमल बिलोकहिं आई ॥

CHAUPAI 312

Thro' the woods happy Bharat his purpose pursued;
Seeing his loving ways, hermit saints were subdued;
He saw trees and plants, woods and groves, living creatures,
Saw plots of land, pools too, with marked sacred features.
Whenever he saw some select holy place,
He enquired of its origin, meaning and grace;
Hermit Atri replied to his questions, and told
Of the origin, name, marks and pow'r from of old.
In some places he worshipped, in others he bathed,
In some sitting down as the hermit directed,
In some gazed at the beauty with which there enswathed.
Or Rama and Sita and Lakshman reflected;

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The gods of the woods saw and happily blessed
The fine spirit of service and love he expressed;
Till the end of the third watch he wandered each day,
Then returned, love's respects to Lord Rama to pay.

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दोहा ३०१

देखे थल तीरथ सकल भग्न पाँच दिन माँझ ।
कहत सुनत हरि हर सुजसु गयउ दिवगु भइ साँझ ॥

DOHA 301

For Bharat, in seeing these places so charming
And sacred, five days quickly went;
Then in talking and hearing of Vishnu and Siva,
One whole day till ev'ning was spent.

चौपाई ३१३

भोर न्हाइ सबु जुरा । समाजू । भर भूमिसुर तेरहुतिराजू ॥
भल दिन आजु जानि मन माहीं । रामु कृपाल कहत सकुचाहीं ॥
गुर नृप भरत सभा अवलोकी । सकुचि राम फिरि अवनि बिलोकी ॥
सील सराहि सभा सब सोची । कहुँ न राम सम स्वामि सँकोची ॥
भरत सुजान राम रुब देखी । उठि सप्रेम धरि धीर विसेणी ॥

राम-भरत-
सवाद

करि दंडवत कहत कर जोरी । राखी नाथ सकल रुचि मोरी ॥
मोहि लगि सहेज सबहि संतापू । बहुत भाँति दुखु पावा आपू ॥
अब गोसाई मोहि देज रजाई । सेवौ अवधि अवधि भरि जाई ॥

CHAUPAI 313

The next day after bathing—Tirhut's king here yet--
With the hermits and princes the councillors met;

Rama, knowing the day one of great and good choice,
In his kindness restrained from uplifting his voice;

At Bharat—the king—Vashishth—looked, hesitated,
Then cast his eyes downward and quietly waited.

The councillors praised him, this thought in their mind,
“Careful master as he nowhere else could we find.”

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Bharat, thoughtful and wise, Rama's wishes perceived,
And arose, loving courage now fully achieved;

Humbly bowing, hands clasped, he said, “Truly, my lord,
“To my every wish you have given accord;

“For me you accepted this great self-denial;

“For me you endure severe suff'ring and trial;

“So give your command, my lord; now with no fears
“I'll return and in Avadh serve full fourteen years.

CONVERSA-
TION OF
RAMA AND
BHARAT

दोहा ३०२

जेर्हि उपाय पुनि पाय जनु देवै दीनदयाल ।

सो सिख देइअ अवधि लगि कोमलपाल कृपाल ॥

DOHA 302

“But, O Merciful One, kind protector of Avadh,

“Pray tell me a plan that is sure,

“By which, after the full fourteen years of this service,

“Your dear feet I'll gaze on once more.

चौपाई ३१४

पुरजन परिजन प्रजा गोमाई । सब सुचि सरस सनेहै सगाई ॥
राजर बदि भल भव दुख दाहू । प्रभु विनु बादि परम पद लाहू ॥

स्वामि सुजानु जानि सब ही की । रुचि लालमा रहनि जन जी की ॥
प्रनतपालु पालिहि मब काहू । देउ दुहूं दिसि ओर निवाहू ॥
अस मोहि सब बिधि भूरि भरोसो । किएँ विचार न सोचु खरो सो ॥
आरति मोर नाथ कर छोहू । दुहूं मिलि कीन्ह ढीठु हठि मोहू ॥
यह बड़ दोषु दूरि करि स्वामी । तजि सकोच सिखड़अ अनुगामी ॥
भरत बिनय सुनि सबहि प्रमंसी । खीर नीर विवरन गनि हमी ॥

CHAUPAI 314

“Your own citizens, subjects and kinsmen—all dear—
“Are bound to you by love that is warm and sincere;
“Pain and sorrow are good if for you they are borne;
“Without you heav’n itself were an object to scorn!

816

817

“My good master, in truth to you all things are known,
“All the doings, the aims and desires of your own.
“Protector of suppliants, watch each direction;
“Both here and at home with us grant your protection;
“I’ll live then with confidence in this one thing,
“That if thoughtfully done, deeds no worry will bring.
“It was my own distress and my lord’s kind forbearing,
“Together, that made me so wilful and daring.
“My guilt and your doubt of me cast from your mind,
“And a true servant’s vocation teach me to find.”

They praised Bharat’s plea—like the swan now deciding,
And water-like error from truth’s milk dividing.

दोहा ३०३

दीनबंधु सुनि बंधु के बचन दीन छलहीन ।
देस काल अवसर सरिस बोले रामु प्रबीन ॥

DOHA 303

His brother’s pray’r hearing, so humble and yet
Of hypocrisy showing no trace,
Rama, all wise and merciful, answered in words
Fitting time and conditions and place.

राम-भरत-
संवाद

चौपाई ३१५

तात तुम्हारि मोरि परिजन की । चिता गुरहि नृपहि घर बन की ॥
 माथे पर गुर मुनि मिथिलेसू । हमहि तुम्हहि सपनेहुँ न कलेसू ॥
 मोर तुम्हार परम पुरुषारथु । स्वारथु सुजसु धर्म परमारथु ॥
 पितु आयमु पालिअ दुहुँ भाई । लोक बेद भल भूप भलाई ॥
 गुर पितु मातु स्वामि सिख पाले । चलेहुँ कुमग पग परहि न खाले ॥
 अस बिचारि सब मोर विहाई । पालहु अवधि अवधि भरि जाई ॥
 देसु कोसु पुरजन परिवार । गुर पद रजहि लाग छर भार ॥
 तुम्ह मुनि मातु सचिव सिख मानी । पालेहु पुहुमि प्रजा रजधानी ॥

CHAUPAI 315

“Both the king and our teacher will watch for the good
 “Of us both and our people—at home, in this wood;
 “They are over us, and if we heed them, no harm
 “Can come sleeping or waking, no cause for alarm;
 “For us both greatest good and the most manly role,
 “Highest fame, duty here, and our ultimate goal,
 “Lie in this, that we follow our father’s command;
 “That is kingship’s ideal, law and scripture’s demand;
 “Who parents and teachers obeys, and refuses
 “All else, treads a gainful way, naught of good loses.
 “Consider this, shun vain regrets and be firm
 “In your duty to Avadh throughout this long term;
 “Care of family, treasury, people and realm
 “Light as dust from saints’ feet will be, you at the helm;
 “Mother’s, teacher’s and ministers’ guidance observe;
 “Thus your people, your kingdom and country preserve.”

दोहा ३०४

मुखिआ मुखु सों चाहिए खान पान कहुँ एक ।
 पालइ पोपइ सकल अँग तुलसी महित विवेक ॥

DOHA 304

The monarch should be like the mouth, the one member
That does all the eating and drinking,
Yet all of the body sustains and preserves;
This is Tulsi's word—after much thinking.

चौपाई ३१६

राजधरम सरबसु एतनोई । जिमि मन माहै मनोरथ गोई ॥
बंधु प्रबोधु कीन्ह बहु भाँती । बिनु अधार मन तोपु न साँती ॥
भरत सील गुर सचिव समाजू । सकुच सनेह बिवस रघुराजू ॥
प्रभु करि कृपाँ पाँवरीं दीन्हीं । सादर भरत सीस धरि लीन्हीं ॥
चरनपीठ करुनानिधान के । जनु जुग जामिक प्रजा प्रान के ॥

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संपुट भन्न सनेह ज्ञन के । आखर जुग जनु जीव ज्ञन के ॥
कुल कपाट कर कुसल करम के । बिमल नयन सेवा सुधरम के ॥

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भरत मुदित अवलंब लहे तें । अस सुख जस सिय रामु रहे तें ॥

CHAUPAI 316

In this lies the whole law and duty of kings,
As the mind hides within many much-wanted things.

राम-भरत
संवाद

In this way Rama greatly his brother consoled,
But for peace Bharat's mind sought some symbol to hold.

Rama lovingly called Bharat's spirit to mind,
With his council and teacher, help seeking to find;

Then on Bharat his sandals he gladly bestowed;
On his head Bharat placed them and rev'rence thus showed.

Not sandals were these merely, but kindly servers
Of his people's welfare, their soul's twin preservers!

A casket to hold Bharat's love as a 'em!
The two letters that save ev'ry soul—R and M!॥

They are doors to our good, oped by hands of good deeds,
Seen by pure eyes of worship and service of needs!

॥ Meaning "Rama"--the vowels being included in the consonents.

Bharat gladly received this symbolic support,
As tho' to Rama-Sita he thus could resort

दोहा ३०५

मैंगेउ विदा प्रनामु करि राम लिए उर लाइ ।
लोग उचाटे अमरपति कुटिल कुअवसरु पाइ ॥

DOHA 305

Then he bowed and asked leave to go home, to his heart
His young brother in love Rama clasped,
But the mind of the people perverse India worried,
A chance to upset, which he grasped

चौपाई ३१७

सो कुचालि सब कहं भइ नीकी । अवधि आम सम जीवनि जी की ॥
नतरु लवन सिय राम बियोगा । हहरि मरन सब लोग कुरोगा ॥
गमकृपाँ अवरेब सुधारी । बिबुध धारि भइ गुनद गोहारी ॥
भेटन भुज भरि भाइ भरत सो । राम प्रेम रमु कहि न परत सो ॥
तन मन बचन उमग अनुगगा । धीर धुरधर धीरजु त्यागा ॥
बारिज लोचन मोचत बारी । देखि दसा सुर मभा दुखारी ॥
मुनिगन गुर धुर धीर जनक से । ज्ञान अनल मन कस कनक से ॥
जे विरचि निरलेप उपाए । पदुम पत्र जिमि जग जल जाए ॥

CHAUPAI 317

But this evil design turned out well in the end,
Thoughts to Rama's return it could hopefully bend,
But for this hope the people had all died meanwhile,
Sick from Sita and Rama and Lakshman's exile,
Rama's goodness true profit and helpfulness lent
To things done by perverse gods with harmful intent.
The brothers embraced with arms fully extended,
Amazing love in their embracing was blended,
Swept by strong emotion—mind, body and soul,
Rama seemed for a moment to lose self-control.

Seeing tears from his eyes in warm rivulets flow,
Gathered gods their deep sympathy too tried to show;
Even Janak, the teachers and hermits were moved,
Souls in wisdom's fires tested and finest gold proved,
By this world's illusion and snare undeflected,
As are lotus petals from water protected.

दोहा ३०६

तेउ बिलोकि रघुवर भरत प्रीति अनूप अपार ।
भए मगन मन तन वचन सहित विराग विचार ॥

DOHA 306

Yes, even they, seeing the great love of Rama
And Bharat, unequalled, unbounded,
In spite of their thoughtful control of themselves,
Seemed in thought, word and deed all confounded.

८२१

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चौपाई ३१८

जहाँ जनक गुर गति मति भोरी । प्राकृत प्रीति कहत बड़ि खोरी ॥
बरनत रघुवर भरत वियोगू । सुनि कठोर कबि जानिहि लोगू ॥
सो सकोच रमु अकथ सुबानी । समउ सनेहु सुमिरि सकुचानी ॥
भेटि भरंतु रघुवर समुझाए । पुनि रिपुदवनु हरवि हियें लाए ॥
सेवक सचिव भरत रुव पाई । निज निज काज लगे सब जाई ॥
सुनि दासन दुखु दुहें ममाजा । लगे चलन के साजन साजा ॥
प्रभु पद पदुम बंदि दोउ भाई । चले सीस धरि राम रजाई ॥
मुनि तापस बनदेव निहोरी । सब सनमानि बहोरि बहोरी ॥

भरत का
अयोध्या-
प्रत्यागमन

CHAUPAI 318

When Janak and Vashishth were swayed in this fashion,
'Twere wrong to describe it as mere common passion.

When hearing how Rama and Bharat were parted,
The hearers will call the poor poet hard-hearted;
In telling it, therefore, his tongue hesitates,
And their love at that time with reluctance relates.



Rama lovingly Bharat for counsel detained;
To his heart then Shatrughna he eagerly strained.

The servants and ministers, having permission,
Each went to the work of his place and position.

In both groups the news caused the people to grieve,
As they sadly began preparations to leave.

The two brothers at Rama's feet bowed and set out,
To his will their heads bending, hearts humbly devout;
To the forest gods, hermits and saints they displayed
Their true reverence, as for their blessing they prayed.

दोहा ३०७

लखनर्हि भेटि प्रनामु करि सिर धरि सिय पद धूरि ।
चले सप्रेम असीस सुनि सकल सुमंगल मूरि ॥

DOHA 307

After farewells to Lakshman, to Sita they bowed,
Placed the dust from her feet on their heads;
Then the journey began, hearing often the blessing
That on all true happiness sheds.

चौपाई ३१९

सानुज राम नृपहि सिर नाई । कीन्हि बहुत बिधि बिनय बड़ाई ॥
देव दयावस बड़ दुखु पायउ । सहित समाज काननर्हि आयउ ॥
पुर पगु धारिआ देइ असीसा । कीन्ह धीर धरि गवनु महीसा ॥
मुनि महिदेव साधु सनमाने । बिदा किए हरि हर सम जाने ॥
सासु समीप गए दोउ भाई । फिरे बंदि पग आसिष पाई ॥
कौसिक बामदेव जाबाली । पुरजन परिजन सचिव सुचाली ॥
जथाजोगु करि बिनय प्रनामा । बिदा किए सब सानुज रामा ॥
नारि पुरुष लघु मध्य बड़ेरे । सब सनमानि कृपानिधि फेरे ॥

CHAUPAI 319

Then Rama with Lakshman, King Janak addressed,
And their thanks for his goodness thus humbly expressed:

“You have suffered, my lord, in your kindness much pain,
“Having come to us here in the woods with your train,
“Your blessing now give and return to your city”
The king set out, patient with courage and pity
The brothers bid farewell to priests, saints and sages,
With honours as tho' to great gods of the ages,
They went to the queen-mothers, due respect paid them,
Were blest, and then came back, farewell having bade them,
To each relative, minister, citizen,
Vamadev, Visvamitra and other great men,
They accorded respect, to each one as was due,
Sincere humble farewells were thus paid by these two,
Ev'ry woman and man, of whatever estate,
Rama honoured, in kindness himself truly great

823

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दोहा ३०८

भरतमातु पद बदि प्रभु सुचि सनेहै मिलि भेटि ।
बिदा कीन्ह सजि पालकी सकुच सोच सब मेटि ॥

DOHA 308

भरत का
अयाध्या-
प्रत्यागनम

Then he thoughtfully went to Kaikeyi and said
To her also a loving farewell,
In her palanquin seated her, and all her worry
And sorrow thus sought to dispel

चौपाई ३२०

परिजन मातु पितहि मिलि सीता । फिरी प्रानप्रिय प्रेम पुनीता ॥
करि प्रनामु भेटी सब सामू । प्रीति कहत कबि हियैं न हुलासू ॥
सुनि सिख अभिमत आसिष पाई । रही सीय दुहु प्रीति समाई ॥
रघुपति पटु पालकी मँगाई । करि प्रबोधु सब मातु चढाई ॥
बार बार हिलि मिलि दुहुँ भाई । सम सनेह जननी पहुँचाई ॥
साजि बाजि गज बाहन नाना । भरत भूप दल कीन्ह पथाना ॥
हृदयैं रामु सिय लखन समेता । चले जाहि सब लोग अचेता ॥
बसह बाजि गज पसु हियैं हारे । चले जाहि परबस मन मारे ॥



CHAUPAI 320

Her farewells to her parents and kinsfolk all said,
To the love of her loved one again Sita sped;
Farewell to the queen-mothers paid, their hearts swelling
With love—to this poet 'tis not joyous telling;
As counsel and blessing once more they rehearsed,
Sita seemed in the love of both fam'lies immersed;
For their close-curtained palanquins Rama then called
And each queen in her seat with due comfort installed;
Again and again, as they left them, the mothers
Were bid alike loving farewell by the brothers.
Thus Janak and Bharat set out with their troops;
Riders, elephants, horses and cars in both groups.
The people departed, hearts anxious and aching,
Within Rama, Sita and Lakshman all taking;
Dejected beasts moved—horses, elephants, mules—
Not by choice, but by power that animals rules.

८२४

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BHARAT
RETURNS TO
AVADH

दोहा ३०९

गुरु गुरनिय पद वंदि प्रभु मीता लखन समेत ।
फिरे हरप विममय सहित आए परननिकेत ॥

DOHA 309

Rama, Sita and Lakshman once more to the saint
And his wife paid their humble respects;
They returned to their simple huts moved by amazement
And joy at this meeting's effects

चौपाई ३२१

बिदा कीन्ह सनमानि निषादौ । चलेउ हृदयें बड़ बिरह बिषादौ ॥
कोल किरत भिल्ल बनचारी । फेरे फिरे जोहारि जोहारी ॥
प्रभु सिय लखन बैठि बट छाहीं । प्रिय परिजन बियोग बिलखाहीं ॥
भरत सनेह सुभाउ सुबानी । प्रिया अनुज सन कहत बखानी ॥
प्रीति प्रतीति बचन मन करनी । म्रीमुख राम प्रेमबस बरनी ॥



तेहि अवसर खग मृग जल मीना । चित्रकूट चर अचर मलीना ॥
बिबृध बिलोकि दसा रघुबर की । बर्गषि सुमन कहि गति घर घर की ॥
प्रभु प्रनामु करि दीन्ह भरोसो । चले मुदित मन डर न खरो सो ॥

CHAUPAI 321

The boatman, with honour dismissed, then departed;
Himself, as he left them, distressed and sad-hearted.

Kols, Bhils and Kirats—in the jungle they dwell—
Were dismissed and went off with reluctant farewell.

Rama, Sita and Bharat sat on in the shade,
By the loss of their dear ones despondent now made;

Rama told them of things that should make them rejoice,
Told of Bharat's affectionate spirit and voice,

624

Of his trustful devotion in thought, deed and word

Rama spoke, moved by love, their hearts warmed as they heard

825

For all creatures on Chitrakut, moving or stilled,
Human, un-human, gladness by grieving was killed

Seeing Rama's condition, the gods offered praise,
And the need of each sorrowing realm sought to raise,

भरत का
अयोध्या-
प्रत्यागमन

So he gave them respectful assurance, and they
Free from worry and fear went their own happy way.

दोहा ३१०

सानुज सीय समेत प्रभु राजत परनकुटीर ।
भगति ज्ञानु बैगग्य जनु सोहत धरे सरीर ॥

DOHA 310

While with Lakshman and Sita in that simple hut
Made of leaves and grass Rama remained,
Self-denial, devotion and wisdom it seemed
Were embodied and quietly reigned.

चौपाई ३२२

मुनि महिसुर गुर भरत भुआलू । राम बिरहैं सबु साजु बिहालू ॥
प्रभु गुन ग्राम गनत मन माही । सब चुपचाप चले मग जाही ॥

जमुना उतरि पार सब भयऊ । सो बासरु बिनु भोजन गयऊ ॥
 उतरि देवसरि दूसर बासू । रामसखाँ सब कीन्ह सुपासू ॥
 सई उतरि गोमती नहाए । चौथे दिवम अवधपुर आए ॥
 जनकु रहे पुर बासर चारी । राज काज सब साज सँभारी ॥
 सौपि सचिव गुर भरतहि राजू । तेरहुति चले साजि सबु साजू ॥
 नगर नारि नर गुर सिख मानी । बसे सुखेन राम रजधानी ॥

CHAUPAI 322

Brahmans, teachers and saints, Bharat too and the king
 Felt their leaving of Rama a most mournful thing;

On the virtues of Rama they found time to brood,
 As in silence their way to their homes they pursued.

They spent the first day without food in a fast,
 Until all to the Yamuna's far bank had passed;

With the service of Guha, the lord's boatman friend,
 They all crossed the Ganges by the second day's end;

Crossed the Sai, then bathed in Gomati's fair stream,
 And to Avadh the fourth day they all safely came.

Janak stayed in the city four days, took in hand
 The affairs of the realm and its government planned;

To Vashishth, Bharat and each official concerned
 Gave his charge; with his band then to Tirhut returned.

Thus the people in Avadh, King Rama's own town,
 As by Vashishth advised settled quietly down.

दोहा ३११

राम दरस लगि लोग सब करत नेम उपवास ।
 तजि तजि भूषन भोग सुख जिअत अवधि की आस ॥

DOHA 311

They all gave up their ornaments, pleasures and comforts;
 With one earnest longing they fasted,
 That they might see Rama again; that hope kept them
 Alive while the exile term lasted.

चौपाई ३२३

सचिव सुसेवक भरत प्रबोधे । निज निज काज पाइ सिख ओधे ॥
पुनि सिख दीन्हि बोलि लघु भाई । सौंपी सकल मातु सेवकाई ॥
भूसुर बोलि भरत कर जोरे । करि प्रनाम बर बिनय निहोरे ॥
ऊँच नीच कारजु भल पोचू । आयसु देव न करब सँकोचू ॥
परिजन पुरजन प्रजा बोलाए । समाधानु करि सुबस बसाए ॥
सानुज गे गुर गेहैं बहोरी । करि दंडवत कहत कर जोरी ॥
आयसु होइ त रहउं सनेमा । बोले मुनि तन पुलकि सपेमा ॥
समुझब कहब करब तुम्ह जोई । धरम सारु जग होइहि सोई ॥

CHAUPAI 323

८२७

The servants and ministers, by Bharat guided,
Performed well the task their position provided.

827

To Shatrughna Bharat gave charge, 'twas the care
Of the queen-mothers always and everywhere;

भरत का
अयोध्या-
प्रत्यागमन

Then the Brahmans he called for, their blessing to ask,
And—hands folded—their guidance he prayed for his task:
"To the high-placed and low, in great matters or small,
"Give your orders, nor hesitate on them to call."

He called up the citizens and his relations,
And settled all satisfied in happy stations;
With Shatrughna then to Vashishth's house he went,
And, hands clasped, said as humbly before him he bent,
"I will, if you permit me, an austere life live."
The saint thrilled as he said, his permission to give,
"Well I know, in whatever you think, do, or speak,
"What the world knows as right and good always you seek."

दोहा ३१२

सुनि सिख पाइ असीस बड़ि गनक बोलि दिनु साधि ।
सिधासन प्रभु पादुका बैठारे निरुपाधि ॥

DOHA 312

Bharat sent for astrologers, fixed on a day
 With saint Vashishth's advice and approval,
 Then placed on the throne Rama's sandals to stay
 Always there, without change or removal.

चौपाई ३२४

राम मातु गुर पद सिरु नाई । प्रभु पद पीठ रजायसु प्पाई ॥
 नंदिगावैं करि परनकुटीरा । कीन्ह निवासु धरम धुर धीरा ॥
 जटाजूट सिर मुनिपट धागी । महि खनि कुम सर्थरी संवरी ॥
 असन बसन बासन ब्रत नेमा । कग्न कठिन गिषधरम मप्रेमा ॥
 भूषन बसन भोग सुब भूरी । मन तन बचन तजे तिनु तूरी ॥
 अवधराजु सुरराजु मिहाई । दमरथ धनु सुनि धनदु लजाई ॥
 तेहिं पुर बसत भरत बिनु रगा । चंचरीक जिमि चंपक बागा ॥
 रमाबिलासु राम अनुगगी । तजत बमन जिमि जन बङ्गभागी ॥

CHAUPAI 324

To Vashishth and Kausalya homage first paying,
 And orders from Lord Rama's sandals obeying,
 This pillar of faith built himself a leaf hut
 At near-by Nandigram, and then lived in that spot;
 Hermit's clothing he donned, in a knot his hair bound,
 On a bed of grass slept spread upon the bare ground;
 Himself by devout loving vows he restricted,
 And stern rules in clothes, food and posture inflicted;
 The pleasures of ornaments, comforts and dress
 He gave up, as tho' mere blades of grass—even less!
 The great kingdom of Avadh himself Indra praised,
 And its riches the God of Wealth's jealousy raised;
 Yet close by it, unheeding, unmoved, Bharat dwelt;
 No attraction, like bees among *champas*,[¶] he felt.

[¶] A strong-scented flower, but unattractive to bees.



If a man, greatly blest, for but Lord Rama yearns,
Lakshmi's pleasures and treasures like offal he spurns.

दोहा ३१३

राम पेम भाजन भग्नु वडे न पढ़ि करतूनि ।
चातक हंस सराहिअन टेंक बिवेक विभूनि ॥

DOHA 313

This in Bharat was no great thing, for Rama's love
Satisfaction and fulness afforded;
The quail and the swan both are praised for the need
And discernment about them recorded.

चौपाई ३२५

देह दिनहु दिन दूवरि होई । घट न तेजु वलु मुख छवि सोई ॥
नित नव राम प्रेम पनु पीना । वढ़त धरम दलु मनु न मलीना ॥
जिमि जलु निधटत मरद प्रकासे । विलसत बेतम वनज बिकासे ॥
सम दम संजम नियम उपासा । नग्नत भरन हिय बिमल अकासा ॥
ध्रुव बिम्बासु अवधि राका सी । स्वामि सुगति सुर्वीथि विकासी ॥
राम पेम बिधु अचल अदोषा । सहित समाज सोह नित चोखा ॥
भरत रहनि समुझनि करतूती । भगति विरति गुन बिमल विभूती ॥
बरनत सकल सुकबि सकुचाही । सेस गनेस गिरा गमु नाही ॥

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भरत का
अयोध्या-
प्रत्यागमन

CHAUPAI 325

Altho' in his body he grew thinner daily,
His vigour and strength stayed, his face still shone gaily;
By vows and devotion to Rama well nourished,
His mind was unclouded, his faithfulness flourished;
As in the cold season, tho' waters decrease,
In its sight lilies blossom and rushes increase.

In his soul—a clear heaven—like stars shining fair,
Were restraint, temp'rance, purity, peacefulness, pray'r;
Fourteen years the full-moon day, his faith the pole star,
Thoughts of Rama the Milky Way stretching afar,



And his love for his lord the moon, undimmed, unchanged,
Around which in its purity bright stars were ranged.

Any poet might hesitate, singing the praise
Of the life Bharat lived, of his thoughts and his ways,
Of his love, self-control, all his virtues' pure glory;
The tongues of divine ones could not tell the story.

दोहा ३१४

नित पूजत प्रभु पाँवरी प्रीति न हृदयें समाति ।
माँगि माँगि आयसु करत राज काज बहु भाँति ॥

DOHA 314

८३०

830

Overflowing with love, all his worship and trust
In the sandals of Rama reposed;
Daily seeking their wishes and guidance, of all
The affairs of the state he disposed.

चौपाई ३२६

पुलक गात हियें सिय रघुबीरु । जीह नाम जपु लोचन नीरु ॥
लखनु राम सिय कानन बसही । भरत भवन बसि तप तनु कसही ॥
दोउ दिसि समुझि कहत सबु लोगू । सब विधि भरतु सराहन जोगू ॥
सुनि ब्रत नेम साधु सकुचाही । देखि दसा मुनिराज लजाही ॥
परम पुनीत भरत आचरनू । मधुर मजु मुद मंगल करनू ॥
हरन कठिन कलि कलुष कलेसू । महामोह निसि दलन दिनेसू ॥
पाप पुज कुंजर मृगराजू । समन सकल सताप समाजू ॥
जन रंजन भंजन भव भारू । राम सनेह सुधाकर सारू ॥

CHAUPAI 326

Always thrilled, Sita-Rama enthroned in his heart;
As he uttered their name, to his eyes tears would start.
Rama, Sita and Lakshman now lived in the wood;
Still at home, Bharat gave up much bodily good.

Men said, as their thoughts went out in each direction,
"High praise is due Bharat for noble perfection."

Ascetics abashed heard of his self-denial,
And saints were ashamed as they watched him in trial.

His ways were the purest, delightful and charming,
The source of true bliss, death of all things alarming;

Sun-like, against falsehood's night fierce war they wage,
And destroy sins and sorrows of this Evil Age;

Herds of elephant evils these lions disperse;
Fevers quelling, the soul into healthy life nurse;
Relieve of all burdens, give all that is pleasant;
The essence of life; Rama's love always present.

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छन्द १३

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सिय राम प्रेम पियूष पूरन होत जनमु न भरत को ।
मुनि मन अगम जम नियम सम दम विषम ब्रत आचरत को ॥
दुख दाह दारिद दंभ दूषन सुजम मिस अपहरत को ।
कलिकाल तुलसी से सठन्हि हठि राम सनमुख करत को ॥

भरत का
अयोध्या-
प्रत्यागमन

CHHAND 13

If by life from above, For Sita-Rama's love
Athirst, Bharat had not come to birth,
There is never a saint, Could attain full restraint,
Patience, purity, peace on this earth.

There is none that in guise, Of the famous and wise,
Can o'ercome suff'ring, poverty, sin;
In this Dark Age I swear, Yes, I Tulsi declare;
But by him Rama's presence we'll win.

सोरथा १३

भरत चरित करि नेमु तुलसी जो सादर सुनहि ।
सीय राम पद पेमु अवसि होइ भव रस बिरति ॥ ५

SORATHA 14

Tulsi says, If with earnest desire
 Any man will to Bharat's ways rev'rently listen,
 Distaste for this world he'll acquire,
 And a love for the fair feet of Sita and Rama.

इति श्रीमद्भामचरितमानसे सकलकलिकलुषविध्वंसने द्वितीयः सोपानः समाप्तः ।

HERE ENDS THE SECOND BOOK, NAMED
 EVENTS IN AVADH,
 The Second Stairway

of the Lake of Lord Rama's Life and Deeds,
 which destroys all evil of this Evil Age.

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BHARAT
 RETURNS TO
 AVADH



तृतीय सोपान, अररायकारण

॥ मूलं धर्मतरोविवेकजलधे: पूर्णेन्दुमानन्दद
 वैराग्यांबुजभास्करं ह्यधघनध्वानापहं तापहम् ।
 मोहांभोधरपूगपाटनविधौ स्वःसभवं शकर
 वंदे ब्रह्मकुलं कलंकशमनं श्रीगमभूपत्रियम् ॥ ? ॥
 सांद्रानंदपयोदसोभगतनुं पीतांवरं सुदर
 पाणौ बाणशगमनं कटिलसत्तूणीभारं वग्म् ।
 राजीवायतलोचनं धृतजटाजूटेन संशोभितं
 सीतालक्ष्मणसंयुतं पथिगतं गमाभिरामं भजे ॥ २ ॥

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BOOK III—IN THE FOREST

Sanskrit Invocation

1. Hail once more Lord Shankar! Root of righteousness and giving gladness; Moon-like to the clear mind's ocean; Sun by which blooms self-denial Lotus-like; vile sin's destroyer; wind dispelling clouds of falsehood; Scatt'ring pain and sorrow; keeping Brahmans pure; belov'd of Rama.
2. Rama too I worship, body cloud-like in its lovely darkness; Cloth'd in yellow garments, bow and shaft in hand and well-filled quiver At his side; with large blue eyes like lotuses, and matted hair bound On his head; and winsome as he walks with Sita and with Lakshman.

मंगलाचरण

सोरठा १

उमा राम गुन गूढ पंडित मुनि पावर्हि बिरति ।
 पावर्हि मोह बिमूढ जे हरि बिमुख न धर्म गति ॥

SORATHA 1

“Rama's nature is wondrous and deep;
 “Learned saints thereby find peace,” said Siva to Uma;
 “But fools who apart from him keep,
 “With no love for true worship, are soon lost in error.”

चौपाई १

पुर नर भरत प्रीति मे गाई । मति अनुरूप अनूप सुहाई ॥
 अब प्रभु चरित सुनहु अति पावन । करत ज बन सुर नर मुनि भावन ॥
 एक वार चुनि कुसुम सुहाए । निज कर भूपन राम बनाए ॥
 सीतहि पहिराए प्रभु सादर । बैठे फटिक सिला पर सुदर ॥
 मुर्घति मुत धरि बायस बेषा । मठ चाहत रघुपति बल देखा ॥
 जिमि पिपीलिका भागर थाहा । महा मदमति पावन चाहा ॥
 सीता चरन चोच हति भागा । मूढ मदमति कारन कागा ॥
 चला रघुनायक जाना । सीक धनुप सायक सधाना ॥

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CHAUPAI 1

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Of the love that the townsfolk and Prince Bhaiat showed,
 Warm and wondrous, I've sung as I'm able my ode
 Listen now, while I tell of the Lord's holy ways
 In the woods, that moved gods, saints and men to high praise
 He went out to pick lovely flowers one morning,
 Himself arranged posies and wreaths for adorning,
 And then bedecked lovingly Sita his bride,
 As they sat on a bright crystal rock side by side
 Indra's son, Jayant, taking the form of a crow,
 Foul of mind, wished that Rama his power might show,
 Just like an ant trying to fathom the ocean,
 This foolish one tried out his ignorant notion,
 He gave Sita's foot a sharp peck with his beak,
 Then ran off, in his ignorance, refuge to seek,
 As blood from his dear one's foot flowed, Rama saw it,
 And fixing reed-shaft to bow, started to draw it

दोहा ?

अति कृपाल रघुनायक भ्रदा दीन पर नेह ।
 ता मन आट कीन्ह छलु मूरख अंवगुन गेह ॥

DOHA 1

Upon merciful Rama, the friend of the humble,
In helpful love ready and quick,
Upon him did this home of all evil, Jayant,
Try this foolish, deceitful low trick.

चौपाई २

प्रेरित मत्र ब्रह्मसर्ग धावा । चला भाजि वायस भय पावा ॥
धरि निज रूप गयउ पितु पाही । गम बिमुख गवा तेहि नाही ॥
भा निरास उपजी मन त्रासा । जथा चक्र भय गियि दुर्बासा ॥
ब्रह्मधाम मिवपुर सब लोका । फिरा अमित व्याकुल भय सोका ॥
काहें बैठन कहा न ओही । राखि को सकइ गम कर द्रोही ॥
मातु मृत्यु पितु समन समाना । सुधा होइ बिप सुनु हरिजाना ॥
मित्र करइ सत रिपु कै करनी । ता कहें विबुधनदी वैतरनी ॥
सब जगु ताहि अनलहु ते ताता । जो रघुबीर बिमुख सुनु भ्राता ॥

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CHAUPAI 2

The divine arrow, magic-winged, to its mark sped;
Thus pursued and now frightened, the silly crow fled,
He changed to his true form and sought thus his father,
But refuge there as Rama's foe could not gather,
With fear and despair now his mind was imbued,
Like Durvasa by Vishnu's dread discus pursued;
Thro' the realms of Lord Brahma and Siva he went,
Till in terrified weariness beaten and spent;
Not a person would anywhere give him a seat;
To give shelter to Rama's foe would not be meet.
Truly Death is their mother, their sure hell's dread throes,
And pure nectar is poison, to all Rama's foes;
Deeds of friends worse than those of a hundred foes seem,
And the very Ganges like Death's cold sullen stream;
My dear brother, the whole world burns hotter than fire
To the one who directs against Rama his ire.

जयन्त की
कुटिलता

दोहा २

जिमि जिमि भाजत सऋसुत व्याकुल अति दुख दीन ।
तिमि तिमि धावत राम सर पाढे परम प्रबीन ॥

DOHA 2

Wherever in utter distress and o'ercome
By his fear, Indra's son took his flight,
There the sharp piercing arrow of Rama pursued
With relentless and unceasing might.

चौपाई ३

वचहि उरग बरु ग्रसे खगेसा । रघुपति सर छुटि वचब अंदेसा ॥
नारद देखा बिकल जयता । लागि दया कोमल चिन मता ॥
दूरहि त कहि प्रभु प्रभुताई । भजे जान बहु विधि समुझाई ॥
पठवा तुरत राम पहि ताही । कहेसि पुकारि प्रनत हित पाही ॥
आतुर मभय गहेसि पद जाई । त्राहि त्राहि दयाल रघुगाई ॥
अतुलित बल अतुलित प्रभुताई । मै मनिमद जानि नहि पाई ॥
निज कृत कर्म जनित फल पायउ । अब प्रभु पाहि मरन तकि आयउ ॥
सुनि कृपाल अति आरत बानी । एकनयन करि तजा भवानी ॥

CHAUPAI 3

A poor snake might escape from the eagle Garur,
But from Rama's shafts never is freedom secure
Narad's pity was stirred, seeing Jayant harassed;
Saintly minds are in all kindly good unsurpassed;
From afar, as the lordship of Rama he praised,
Jayant's thoughts to his greatness and goodness he raised;
Then he sent him to Rama direct with this plea,
"O thou help of the helpless, show mercy to me."
Fearful Jayant at Rama's feet fell with this word,
"Save me here and now, save me, O merciful Lord!
"All unequalled thy greatness, unequalled thy pow'r;
"Blind and foolish, I knew of it not till this hour;



"I have fully received fitting fruit of my deed,
"And for refuge have come to you, Lord, in my need"

So, said Siva to Uma, the Lord at this cry
Set him free in his kindness, with loss of one eye

SORATHA 2

कीन्ह मोहबम द्रोह जयपि तेहि कर वध उचित ।
प्रभु छाडेउ करि छोह को कृपाल रघुबीर मम ॥

SORATHA 2

Altho' he in his folly rebelled
Against Rama, a deed that was worthy of death,
Yet the good Lord forgave him, and held
No resentment, so gracious is Lord Raghubir.

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अत्रि के
आश्रम मे

रघुपति चित्रकूट वभि नाना । चग्नि किए मृति मुधा समाना ॥
बहुगि गम अम मन अनुमाना । होइहि भीर मवहि मोहि जाना ॥
मकल मुनिन्ह मन विदा कर्गई । सीता महिन चले द्वौ भाई ॥
अत्रि के आश्रम जब प्रभु गयऊ । सुनत महा मुनि हरपित भयऊ ॥
पुलकित गान अत्रि उठि धाए । देवि गमु आतुर चलि आए ॥
करत दडवत मुनि उर लाए । प्रेम वारि द्वौ जन अनहवाए ॥
देवि गम छबि नयन जुडाने । मादर निज आश्रम नव आने ॥
करि पूजा कहि बचन मुहाए । दिए मूल फल प्रभु मन भाए ॥

CHAUPAI 4

Rama, staying in Chitrakut, such deeds performed.
Of which hearing, as by nectar, hearers were charmed,
But at length in his mind rose this thought, "I am sure
"Many folks will come here seeking me as before,"
The three then, their leave from the saints around taking,
Went off further, some distant quiet spot seeking.

As Rama to Saint Atri's ashram drew near,
Greatly pleased was the saint of his coming to hear;

A-thrill he rose quickly and ran out to greet him,
 And seeing the saint Rama ran up to meet him
 The saint gave the brothers a rev'rent embrace,
 Bathing both, as the tears of love poured down his face,
 His eyes were refreshed by the vision that fed them,
 He honoured his young friends and to his cell led them,
 In courtliest words due respect thus he paid,
 And an off'ring of fresh, tasty roots and fruits made

मोरठा ३

प्रभु आसन आसीन भगि लोचन सोभा निरखि ।
 मुनिबर परम प्रवीन जोरि पानि अस्तुनि करन ॥

SORATHA 3

As the seat given Rama then took,
 This most saintly and supremely wise one stood by,
 With hands folded an adoring look
 To this glory he gave and uplifted his praise

छन्द १

नमामि भक्तवत्सल । कृपालु शील कोमल ।
 भजामि ते पदाबुज । अकामिना स्वधामद ॥
 निकाम श्याम सुदर । भवाबुनाथ मदर ।
 प्रफुल्ल कज लोचन । मदादि दोष मोचन ॥
 प्रलब बाहु विश्रम । प्रभोऽप्रमेय वैभव ।
 निषग चाप सायक । धर त्रिलोक नायक ॥
 दिनेश वश मडन । महेश चाप खडन ।
 मुनीद्र सत रजन । सुरारि वृद भजन ॥
 मनोज वैरि वदित । अजादि देव सेवित ।
 विशुद्ध बोध विग्रह । समस्त दूषणापह ॥
 नमामि इदिरापति । सुखाकर सता गति ।
 भजे मशक्ति सानुज शचीपति प्रियानुज ॥



त्वदंधिमूल ये नराः । भजन्ति हीनमत्मगः ।
 पतन्ति नो भवार्णवे । विनक्त वीचि मंकुले ॥
 विविक्तवासिनः मदा । भजन्ति मुक्तये मुदा ।
 निरस्थ इंद्रियादिकं । प्रयांति ते गति स्वकं ॥
 त्वमेकमद्भुतं प्रभुं । निरीहमीश्वरं विभुं ।
 जगद्गुहं च गाश्वत । तुरीयमेव केवल ॥
 भजामि भाववल्क्ष्म । कुयोगिनां मुदुर्लभं ।
 स्वभक्त कल्प पादपं । समं सुमेव्यमन्वहं ॥
 अनूप रूप भूर्णि । ननोऽहमुविजापनि ।
 प्रमीद मे नमामि ते । पदाब्जभक्ति देहि मे ॥
 पठन्ति ये स्वंभिदं । नगदरेण ते पदं ।
 व्रजन्ति नात्र मंगयं । त्वदीय भक्ति संयुताः ॥

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CHHAND 1

अत्रि के
आश्रम मे

"To thee, loving and faithful, I bow;
 "At thy feet worship humbly avow;
 "Tender-hearted and kindly to all;
 "To unselfish souls op'ning thine hall;
 "In this dark form is beauty revealed;
 "Mountain churning life's sea for its yield.
 "Lotus-like, thine eyes scatter our gloom,
 "Saving from sin and error's dark doom.
 "Long thine arms and victorious too,
 "Pow'r and glory upholding all thro';
 "Lord of all realms above and below,
 "Armed with quiver and arrows and bow;
 "Pride and glory of all the Sun-Race,
 "Breaking Siva's great bow in its place;
 "Joy of all the great sages and saints;
 "Conq'ring demons and all their restraints.
 "Kama's foe, Siva, to thee doth raise
 "With Lord Brahma and all gods his praise.
 "Of supreme truth and knowledge the home;
 "Pow'r by which all distress is o'ercome;

“Thee I praise, home of all joy and peace,
 “Lakshmi’s lord, giving true souls release;
 “Praise both Lakshman and Sita, world-mother,
 “With thee owning Indra as brother.

“Men who, with no selfish appeal,
 “At thy beautiful feet humbly kneel,
 “In the stern sea of life are not lost,
 “Nor by waves of dispute torn and tossed;
 “Those who, seeking salvation alone,
 “In glad worship thy majesty own,
 “Free from all ties and objects of sense,
 “Share in heaven thy lot, going hence.

“Changeless power and wonder supreme,
 “All pervading, beyond all extreme,
 “The eternal world-ruler art thou,
 “One and sure beyond all Here and Now;
 “To the saintly in love closely bound,
 “But by men insincere never found,
 “As the one Tree of Life to his own,
 “Served by all things as ruler alone,
 “Earth’s incompr’able, gloriōus lord,
 “Sita’s husband and by her adored.
 “This I pray, Lord, in grace make me meet
 “For devotion to thy blessed feet.

“They who eager and glad voices raise
 “In these words, off’ring glory and praise,
 “Who undoubting on thee will believe,
 “They the blessings of faith will receive.”

दोहा ३

बिनती करि मुनि नाइ सिरु कह कर जोरि बहोरि ।
 चरन सरोह नाथ जनि कबहुँ तजै मति मोरि ॥

DOHA 3

The saint, again rev’rently bowing his head,
 Made petition thus, folding his hands,



"May my soul never stray from thy lotus-feet, Lord,
"Nor abandon thy rightful commands.

चौपाई ५

जनम जनम तव पद सुखकदा । बढ़े प्रेम चकोर जिमि चंदा ॥
देवि राम मुनि बिनय प्रनामा । विविध भौति पायउ विनामा ॥
अनसुइया के पद गहि सीता । मिली वहोरि मुसोल विनीता ॥
जो सिय सकंल लोक मुखदाना । अखिल लोक ब्रह्माड कर माता ॥
ते सिय पाइ मुनिवर भामिनि । मुखी भई कुमुदिनि जिमि जामिनि ॥
रिपिपतिनी मन सुख अधिकाई । आमिष देड निकट बैठाई ॥
दिव्य बसन भूयन पहिगाए । जे नित नृनन अमल सुहाए ॥
जाहि निरवि दुख दूरि पगही । गहर देवि जिमि पन्नग जाही ॥

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CHAUPAI 5

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"May my love for thy gladd'ning feet grow with each birth,
"As the moon holds the pheasant which well knows its worth."

As thus Rama received Atri's worship and pleas,
To his heart it brought wonderful comfort and ease.

अत्रि के
आश्रम में

At the feet of An'suya then Sita too fell,
Saying all that her courteous meekness could tell;

She who joy to all creatures in ev'ry realm give,,
Mother in whom each world and each universe lives,

That same Sita thus met and embraced Atri's wife,
With such joy as at moon-rise gives night-lilies life.

To An'suya 'twas bliss supreme Sita to meet;
With her blessing she gave and took near by a seat;

In divine clothes and jewels her guest she arrayed.
Such as always are new, never old, soiled or frayed.

At the sight of which trouble and pain disappear,
As when, seeking an eagle, snakes slink off in fear.

दोहा ४

ऐसे बसन बिचित्र सुठि दिए सीय कहें आनि ।
सनमानी प्रिय बचन कहि प्रीति न जाइ बखानि ॥

DOHA 4

All these varied and beautiful garments and jewels
 An'suya to Sita there brought;
 And all honours she paid that affection could give;
 I cannot tell her love as I ought.

चौपाई ६

कह गिरिषबधू मरम मृदु बानी । नागिधर्म कछु न्याज बखीनी ॥
 मातु गिता भाना हितकारी । मितप्रद सब सुनु गजकुमारी ॥
 अभित दानि भर्ता बयदेही । अधम सो नारि जो सेव न तेही ॥
 धीरज धर्म मित्र अरु नारी । आपद काल परिविअहि चारी ॥ §
 बृद्ध रोगबम जड़ धनहीना । अध बधिर क्रोधी अति दीना ॥
 ऐमेहु पति कर किएं अपमाना । नारि पाव जमपुर दुख नाना ॥
 एकइ धर्म एक ब्रत नेमा । कायें बचन मन पति पद प्रेमा ॥
 जग पतिब्रता चारि बिधि अहही । बेद पुरान सत मब कहही ॥

CHAUPAI 6

Then the saint's wife in many a simple sweet phrase
 Spoke to Sita of true wifely duties and ways:

“Dear princess, our parents and brothers our pleasure
 “And good can assure, but in limited measure;
 “A husband gives blessing and gladness untold;
 “Mean his wife if in his service careless and cold;
 “Courage, faithfulness, friends and a wife meet their test
 “In a time of distress, and can then prove their best,
 “Tho' he's old or sick, feeble in body or mind;
 “Tho' hot-tempered, or humble; tho' poor, deaf or blind;
 “If a wife should such husband disdain or despise,
 “In the lowest hell's torments her destiny lies.
 “For a wife there is one duty, one law, one aim,
 “That her husband in all things her loyal love claim.
 “There are holding to wifely vows wives of four kinds,
 “Say both old and new scriptures, and all saintly minds;



दोहा ५

उत्तम मध्यम नीच लघु सकल कहो ममुज्जाइ ।
आगे मुनहि ते भव तरहि सुनहु सीय चित लाड ॥

DOHA 5

"The supreme, then the 'less, next the low, last the mean;
"Listen now to the nature of each,
"Other women, if hearing and heeding my words,
"Then the goal of deliv'rance will reach

चौपाई ७

उत्तम के अस बम मन माही । मपनेहुँ आन पुरुष जग नाही ॥
मध्यम परपति देखड कैसे । भाता पिता पुत्र निज जैसे ॥
धर्म बिचार ममुज्जि कुल गहई । मो निकिट्ट त्रिय मृति अम कहई ॥
बिनु अवसर भय ते रह जोई । जानेहु अधम नारि जग मोई ॥
पति बचक परपति रति करई । रौग्व नरक कलप मत परई ॥
छन सुख लागि जनम मत कोटी । दुख न ममुज्ज तेहि मम को खोटी ॥
बिनु म्रम नारि परम गति लहई । पतिन्नत धर्म छाडि छल गहई ॥ §
पति प्रतिकूल जनम जहें जाई । विधवा होड पाद तरुनाई ॥

CHAUPAI 7

"Supreme is the woman no thought ever giving,
"Apart from her husband, to any man living,
"The less is the wife other men looking on,
"Just the same as her own father, brother, or son,
"She is low who to husband is true from constraint
"Of the law, or from fam'ly and social restraint,
"She is mean who is faithful from nothing but fear,
"Or because there's no chance or enticement that's near,
"While she who with other men lawless relation
"Assumes, has as endless doom hell's lowest station.
"Mean is she who, one moment's pleasure enjoying,
"Ignores pains in millions of births ahead lying,

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अत्रि के
आश्रम मे

“That woman attains highest bliss without toil
 “Who is true to her husband without shame or guile;
 “While the wife who opposes her husband on earth,
 “Will be widowed while young when she next comes to birth.

सोरथा ४

महज अपावनि नारि पति सेवत सुभ गति लहइ ।
 जसु गावत न्युति चारि अजहुँ तुलसिका हरिहि प्रिय ॥
 ॥ सुनु सीता तव नाम सुमिरि नारि पतिब्रत करहि ।
 तोहि प्रानप्रिय राम कहिउँ कथा ससार हित ॥

SORATHA 4

“Tho' by nature is woman impure,
 “If her husband she serves, she attains highest bliss,
 “Scripture sings this as truth ever sure;
 “To this day even Tulsi[¶] to Vishnu is dear.”
 “Sita, thinking of your name as wife,
 “To be true to their husbands will women be helped,
 “Because you claim as dearer than life
 “Your own Rama; I tell this for all mankind's good.”

चौपाई ८

सुनि जानकी परम सुख पावा । सादर तासु चरन मिरु नावा ॥
 तव मुनि सन कह कृपानिधाना । आयसु होइ जाउँ वन आना ॥
 सनत मो पर कृपौं करेहू । सेवक जानि तजेहु जनि नेहू ॥
 धर्म धुरधर प्रभु के वानी । सुनि मप्रेम बोले मुनि जानी ॥
 जामु कृपौं अज मिव मैनकदी । चहत मकल परमाथबादी ॥
 ते तुम्ह राम अकाम पिआरे । दीनबधु मृदु बचन उचारे ॥
 केहि विधि कहों जाहु अब स्वामी । कहहु नाथ तुम्ह अतरजामी ॥
 अम कहि प्रभु बिलोकि मुनि धीरा । लोचन जल बह पुलक सरीग ॥

¶ A play on the name—Tulsi, a nymph, the Tulsi plant, and Tulsi the poet.

CHAUPAI 8

Hearing this, Sita's joy sang yet gladder refrain,
And she bowed low at An'suya's feet once again.

To the saint then said Rama, the Kindly and Good,
"Give approval; we go, sir, to some other wood;
"May your kindness upon me continually rest;
"By your love may I always as servant be blest."
As the saintly and wise one this utterance heard
From the pillar of faith, he replied with this word:
"He whose favour by gods and by saints is desired,
"By whose kindness all teachers of truth are inspired,
"You are he, Rama, passionless, whom poor souls seek
"As their lover and friend—to me meekly you speak!"

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"Master! How can I tell you where now you should go?
"You should tell me yourself; deepest secrets you know."
As he spoke, this saint known as one strong and controlled,
In his gladness shed tears and his joy scarce could hold.

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छन्द २

अत्रि के
आश्रम में

तन पुलक निर्भर प्रेम पूरन नयन मुख पक्ज दिए ।
मन ज्ञान गुन गोतीन प्रभु मे दीख जप तप का किए ॥
जप जोग धर्म समूह ते नर भगति अनुपम पार्वई ।
रघुबीर चरित पुनीत निमि दिन दाम तुलसी गावई ॥

CHHAND 2

Body tingling, the saint, Seemed to lose his restraint,
Eyes of love fixed on Rama's dear face:

"Not by good deeds I've done, Have I this vision won,
"Beyond knowledge or thought! Tis thy grace!"

(Men who give time to pray'r, Follow truth's law with care,
Thus the height of devotion may gain;
But I, Tulsi, the servant, Of Rama, by fervent
Glad songs of him bliss shall attain.)

दोहा ६

कलिमल समन दमन दुख राम सुजस सुख मूल ।
सादर सुनहिं जे तिन्ह पर राम रहहिं अनुकूल ॥

DOHA 6

Those who rev'rently list to the story of Rama,
By whom all joys come, pains are eased,
And by whom all the filth of this Age is dispelled,
With such list'ners Lord Rama is pleased.

सोरथा ५

कठिन काल मल कोस धर्म न ज्ञान न जोग जप ।
परिहरि सकल भरोस रामहि भर्जहि ते चतुर नर ॥

SORATHA 5

This Dark Age is the storehouse of sin;
Knowledge, righteousness, penance and pray'r are not found;
They are wise and to true life will win,
Who, forsaking all else, trust and worship him only.

दोहा ७

मुनिहुँ कि अस्तुति कीन्ह प्रभु दीन्ह सुभग बरदान ।
सुमन बृष्टि नभ संकुल जय-जय कृपानिधान ॥

DOHA 7

Lord Rama, along with the richest of blessings,
To Atri uplifted his praise;
Blossom showers from heaven rained down with glad cries:
"Hail, O Lord, kindly in all thy ways!"

चौपाई ९

मुनि पद कमल नाइ करि सीसा । चले बनहि सुर नर मुनि ईसा ॥
आगे राम अनुज पुनि पाछें । मुनि बर बेष बने अति काढें ॥
उभय बीच सिय सोहइ कैसी । ब्रह्म जीव बिच माया जैसी ॥
सरिता बन गिरि अवधट्ट धाटा । पति पहिचानि देहि बर बाटा ॥
जहें जहें जाहिं देव रेधुराया । करहिं मेघ तहें तहें नभ छाया ॥ §



मिला असुर बिराध मग जाता । आवनही रघुबीर निपाता ॥
 तुरतहि रुचिर रूप तेहि पावा । देखि दुखी निज धाम पठावा ॥
 ४ पुनि आए जहें मुनि सरभगा । सुदर अनुज जानकी सगा ॥

CHAUPAI 9

Then the lord of all gods, men and saints bowed his head
 To Saint Atri, and off to the wood the way led,

Rama walked on ahead, Lakshman followed behind,
 Clad in gaib as became hermit's body and mind,

In between them in beauty her way Sita trod,
 As Illusion oft comes 'tween the Soul and its God

Mountain pass, valley depth, forest, river and ford
 Made the way for them smooth, recognising then Lord,

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Ev'rywhere that Lord Raghuraj walked, to give shade
 In the sky overhead, clouds a canopy made

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They were met by the demon Viradh on the way,
 Rama threw him at once as he rushed for the fray,

And then, seeing him pained, gave him heaven's abode,
 Lovely form there the demon received on the road

राम और
मुनि शरभग

Then the two whose beauty all hearts must engage
 To the ashram of Sarabhang came, saintly sag.

दोहा ८

देखि राम मुख पकज मुनिबर लोचन भृग ।
 सादर पान करत अति धन्य जनम सरभग ॥

DOHA 8

As the eyes of the saint came to rest, bee-like, on
 Rama's beautiful lotus-like face,
 Deep and long of that beauty they drank, thus for all time
 The saint's birth was blest by his grace

चौपाई १०

कह मुनि सुनु रघुबीर कृपाला । सकर मानस राजमराला ॥
 जात रहेउं बिरचि के धामा । सुनेउं म्बवन बन ऐहहि गमा ॥

चितवत पंथ रहेउँ दिन राती । अब प्रभु देखि जुड़ानी छाती ॥
 नाथ सकल साधन में हीना । कीन्ही कृपाँ जानि जन दीना ॥
 सो कछु देव न मोहि निहोरा । निज पन राखेउ जन मन चोरा ॥
 तब लगि रहहु दीन हित लागी । जब लगि मिलौं तुम्हाहि तनु त्यागी ॥
 जोग जन्न जप तप ब्रत कीन्हा । प्रभु कहैं देइ भगनि बर लीन्हा ॥
 एहि बिधि सर रचि मुनि सरभंगा । बैठे हृदयैं छाड़ि सब संगा ॥

CHAUPAI 10

Said the saint, "Listen, Rama, to kindness giv'n!
 "In the god's lake-like mind the swan royal of heav'n!
 "I was leaving at once for the Creator's sphere,
 "When the news, 'Rama's come to the wood,' reached my ear;
 "I have watched for your coming this way day and night;
 "Now I see you! My heart finds its rest in the sight.
 "In spiritual gifts and ways am I deficient;
 "In kindness you own lowly me, that's sufficient!
 "My lord, I have no other longing or aim,
 "But that you keep your word, since my heart you can claim;
 "For this humble one's blessing in this place abide,
 "Till I, leaving the flesh, in you evermore hide."

All that pray'r, fasting, off'rings and vows had achieved
 The saint yielded to Rama, and pure love received;
 Ties broken, his funeral pyre he erected,
 And sat on it waiting the end he expected.

दोहा ९

सीता अनुज समेत प्रभु नील जलद तनु स्याम ।
 मम हियैं बसहु निरंतर सगुन रूप स्त्रीराम ॥

DOHA 9

"May he with the body as dark as a cloud,
 "In whom incarnate good is displayed,
 "Rama, with him his brother and Sita, forever
 "Within my heart dwell," the saint prayed.



चौपाई ११.

अस कहि जोग अगिनि तनु जारा । गम कृपाँ बैकुंठ सिधारा ॥
 ताते मुनि हरि लीन न भयऊ । प्रथमहि भेद भगति वर लयऊ ॥
 रिषि निकाय मुनिवर गति देखी । सुखी भाए निज हृदयं विमेपी ॥
 अस्तुति कर्गहि सकल मुनि बृंदा । जयति प्रनन हित करुना कदा ॥
 पुनि रघुनाथ चले बन आगे । मुनिवर बृंद विपुल संग लागे ॥
 अस्थि समूह देखि रघुगया । पूछी मुनिन्ह लागि अनि दाया ॥
 जानतहूँ पूछिअ कम स्वामी । सबदगमी तुम्ह अनरजामी ॥
 निसिचर निकर सकल मुनि खाए । मुनि रघुबीर नयन जल छाए ॥

CHAUPAI 11

८४९

As he spoke flames burst forth of communion devout;
 Body burnt, by the Lord's grace to heav'n he set out;
 Into Eternal Being he was not absorbed,
 But retained his own soul by faith firm and full-orbed.
 Other saints, seeing Sarabhang's blessed estate,
 Were uplifted with joy that is hard to relate;
 Their whole gathering broke into hymns of loud praise:
 "Hail to him kind and merciful in all his way."

सुतीक्ष्ण की
भक्ति

Further into the wood Raghunath wished to go;
 As they went, many saintly ones went with them too;
 On the way by the road heaps of bones could be seen;
 Rama, moved with compassion, asked what these might mean;
 Said the saints, "Why ask, Master? You know this, indeed;
 "You see all things; our innermost thoughts you can read.
 "These are bones of the saints by dread demons devoured."
 As he heard, tears of sorrow from Rama's eyes poured.

दोहा १०

निसिचर हीन करउ महि भुज उठाइ पन कीन्ह ।
 सकल मुनिन्ह के आखमन्ह जाइ जाइ सुख दीन्ह ॥

DOHA 10

With his arm raised, he vowed that the earth he would rid
Of all demons and thus end this grief;
Then he went to each hermitage and to the saints
By his presence gave joy and relief.

चौपाई १२

मुनि अगस्ति कर सिष्य सुजाना । नाम सुतीछन रति भगवाना ॥
मन क्रम बचन राम पद सेवक । सपनेहैं आन भरोस न देवक ॥
प्रभु आगवनु स्वन सुनि पावा । करत मनोरथ आतुर धावा ॥
हे बिधि दीनबंधु रघुराया । मो से सठ पर करिहाहि दाया ॥
सहित अनुज मोहि राम गोसाई । मिलिहाहि निज सेवक की नाई ॥
मोरे जियं भरोस दृढ़ नाही । भगति बिरति न ज्ञान मन माही ॥
नहि सतसंग जोग जप जागा । नहि दृढ़ चरन कमल अनुगगा ॥
एक बानि करुनानिधान की । सो प्रिय जाके गति न आन की ॥
होइहै सुफल आजु मम लोचन । देखि बदन पकज भव मोचन ॥
निर्भर प्रेम मगन मुनि ज्ञानी । कहि न जाइ सो दसा भवानी ॥
दिसि अरु बिदिसि पथ नहि सूझा । को मैं चलेउं कहौं नहि बूझा ॥
कबहुँक फिरि पाछे पुनि जाई । कबहुँक नृत्य करइ गुन गाई ॥
अविरल प्रेम भगति मुनि पाई । प्रभु देखै नह ओट लुकाई ॥
अतिसय प्रीति देखि रघुबीरा । प्रगट हृदयैं हरन भव भीरा ॥
मुनि मग माँझ अचल होइ बैसा । पुलक सरीर पनस फल जैसा ॥
तब रघुनाथ निकट चलि आए । देखि दसा निज जन मन भाए ॥
मुनिहि राम बहु भाँति जगावा । जाग न ध्यानजनित सुख पावा ॥
भूप रूप तब राम दुरावा । हृदयैं चतुर्भुज रूप देखावा ॥
मुनि अकुलाइ उठा तब कैसे । बिकल हीन मनि फनिवर जैसे ॥
आगे देखि राम तन स्यामा । सीता अनुज सहित सुख धामा ॥
परेउ लकुट इव चरनन्हि लागी । प्रेम मगन मुनिवर बड़भागी ॥
भुज बिसाल गहि लिए उठाई । परम प्रीति राखे उर लाई ॥
मुनिहि मिलत अस सोह कृपाला । कनक तरहि जनु भेट तमाला ॥
राम बदनु बिलोक्मुनि ठाड़ा । मानहूँ चित्र माँझ लिखि काढ़ा ॥

CHAUPAI 12

A follower had Saint Agastya, one noted
 For learning, Sutikshan, to Rama devoted;
 In thought, word and deed the Lord humbly he served;
 Never trusting in others, his faith never swerved.

Hearing Rama was coming, with but one desire
 He ran quickly to meet with him, moved as by fire;
 "The compassionate Rama," he said, "will be kind,
 "Even to such as I, foul and sinful in mind;
 "He and Lakshman his brother, as masters, will treat
 "Me with kindness and me as their servant will meet.

"But my soul in its trust is weak, lacking sure ground;
 "Self-denial, love, wisdom in me are not found;

"Naught of soul-union, fellowship, pray'r, sacrifice;
 "And my love for him is not enough to suffice;

"I have one thing, his own kindly word, as my plea—
 "Dear is he who will trust in no other but me.'

"But my sight will bear fruit if but one glimpse he grants
 "Of his face; set me free from the world and its wants."

'Tis not easy, said Siva to Uma, to tell
 Of the love that cast over this hermit its spell;

All directions and roads were uncertain and dim;
 "Who am I and where go now?" were not clear to him;

Going forward, then backward, swayed thus by mere chance,
 He would sometimes sing praise and at other times dance;

By such fervour of love was Saint Sutikshan swayed,
 As Lord Rama stood watching within a tree's shade.

As he saw the saint under emotion's control,
 Rama gave him his vision within, in his soul;

In the road he stood stock-still, as tho' taken root,
 Ev'ry hair standing out like spines on the jack-fruit;

Rama came nearer to him, as silent he stood;
 Saw his state, owned him gladly, and then for his good

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सुतीश्वर की
 भक्ति

The lord tried to arouse him, failed time after time;
Lost he in contemplation and rapture sublime.
Rama then in his form of a king drew apart,
And appeared as the great Four-armed God in his heart;
Sutikshan, alarmed, into wakefulness started,
Distressed as a serpent from its jewel parted;
Again he saw Rama in form dark as night,
With him Sita and Lakshman, the home of delight;
Wholly lost in his joy and good fortune supreme,
He fell log-like before them, absorbed in love's dream.
He rose, as with long mighty arms Rama grasped him
And moved by his warmest love to his heart clasped him;
The Lord and the saint met in beautiful grace,
Like a golden and dark-hued tree twined in embrace;
While watching the Lord in his glory and vigour,
The saint seemed to stand like a picture-drawn figure.

दोहा ११

तब मुनि हृदये धीर धरि गहि पद बारहि बार ।
निज आस्थम प्रभु आनि करि पूजा बिविध प्रकार ॥

DOHA 11

The saint, now at heart more assured and controlled,
Fell again and again at his feet;
Then he took the Lord into his hermitage and
Rendered to him all courtesies meet.

चौपाई १३

कह मुनि प्रभु सुनु लिनती मोरी । अस्तुनि करौ कवन विधि तोरी ॥
महिमा अमिन मोरि मति थोरी । रवि सन्मुस खद्योत अँजोरी ॥
श्याम नामरस दाम शरीरं । जटा मुकुट परिधन मुनि चीरं ॥
पाणि चाप शर कटि तूणीरं । नौमि निरंतर श्री रघुबीरं ॥
मोह विपिन धन द्रहन कृशानुः । संत सरोलह कानन भानुः ॥
निश्चिर करि बर्णै मृगराजः । त्रातु सदा नो भव खग बाजः ॥



अरुण नयन गजीव सुवेशं । मीता नयन चकोर निशेश ॥
 हर हृदि मानस बाल मरगल । नौमि राम उर बाहु विशाल ॥
 संशय सर्प ग्रमन उग्गादः । ग्रमन सुकर्कश तर्क विषादः ॥
 भव भंजन रंजन भुर यृथः । त्रानु सदा नो कृपा वस्थः ॥
 निर्गुण सगुण विषम सम रूपं । ज्ञान गिग गोतीनमनूप ॥
 अमलमविलमनवद्यमपारं । नौमि राम भंजन महिभार ॥
 भक्त कल्पपादप आगमः । तर्जन क्रोध लोभ मद कामः ॥
 अतिनागर भवमागर सेतुः । त्रानु सदा दिनकर कुल केतुः ॥
 अतुलित भुज प्रताप वल धामः । कलि मल विपुल विभंजन नामः ॥
 धर्म वर्म नर्मद गुण ग्राम । मंतत श ननोतु मम गम ॥
 जदपि विर्ग व्यापक अविनामी । सब के हृदयें निरंतर बासी ॥
 तदपि अनु१ श्री सहित खरारी । वमतु मनमि मम काननचारी ॥
 जे जानहि ते जानहुं स्वामी । सगुन अगुन उर अंतरजामी ॥
 जो कोमलपति गजिव नयना । करउ मो गम हृदयें मम अयना ॥
 अम अभिमान जाइ जनि भोरे । मे सेवक रघुपति पति मोरे ॥
 सुनि मुनि बचन गम मन भाण । वहुरि हर्गपि मुनिबर उर लाण ॥
 परम प्रसन्न जानु मुनि मोही । जो वर माँगहु देउ मो तोही ॥
 मुनि कह मे बर कबहुं न जाँचा । समुक्षि न परइ ग्ठ का माँचा ॥
 तुमहि नीक लागै रघुगाई । मो मोहि देहु दास सुखदाई ॥
 अविरल भगति विगति विज्ञाना । होहु सकल गुन ज्ञान निधाना ॥
 प्रभु जो दीन्ह सो बहु मे पावा । अब सो देहु मोहि जो भावा ॥

CHAUPAI 13

Said the saint, "Hearken, lord, to the pray'r that I raise;
 "Thee I cannot, without thine aid, worthily praise;
 "Limitless is thy glory; my mind pow'r is small,
 "As in sunlight the fire-fly has no light at all.
 "Body dark as blue lotuses, hair tightly bound
 "On your head, garb that only on hermits is found;
 "In hand bow and shaft, at the waist hanging quiver;
 "I worship thee, Raghubir, always and ever,

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मुनीदण की
भवित

"Fierce fire, error's jungle to burn and devour;
 "Sun to bring, like the lotus, the saintly to flow'r;
 "Lion scattering demons like elephant herds;
 "Eagle putting the world to flight like flocks of birds;
 "Like dawn to the lotus thy form, clad in pleasant
 "Bright garb, and to Sita as moon to the pheasant;
 "I bow to thee, strong-armed and mighty thou art;
 "Rama, swan in the lake of the Lord Siva's heart;
 "Mighty eagle destroying all serpent-like doubt;
 "Ev'ry pain and anxiety putting to rout.
 "Thou delighting the gods and dispersing all fears;
 "Save me, Lord, by thy grace that enlightens all spheres.
 "Bodiless and embodied, simple, undefined,
 "The incomp'rable, far beyond man's speech and mind,
 "Wholly pure, all-pervading, no limit, no fault;
 "All earth's burdens dispelling; thee, Lord, I exalt.
 "Grove of Paradise-trees giving saints rest and joy,
 "Thou dost anger and pride, greed and passion destroy;
 "Greatly gifted; bridge over life's ocean for all;
 "Banner of the Sun-Race, for salvation I call.
 "Home of power, thine arm is unequalled in might,
 "And thy name puts all ills of this Dark Age to flight;
 "The ground of all good, shield of righteousness, giver
 "Of blessing; O Rama, grant me peace forever.
 Deathless, passionless, all-pervading art thou;
 "The indweller of ev'ry heart always and now;
 "Yet as wood-roamer who dost all demons dispel,
 "In my heart, with thy brother and Sita, pray dwell.
 "As the lord all-indwelling by some thou art known,
 "Undefined and defined—thus the truth they may own;
 "But as king of Kosala, the lord lotus-eyed,
 "Thus, O Rama, I pray thee, in my heart abide.
 "I his servant and Rāma my lord—this my boast;
 "May it never in weakness or folly be lost."



Great delight Rama showed at these words of the saint,
 And embraced him again in love's happy constraint,
 Saying, "Great is my pleasure, dear saint, as you know;
 "Any boon that you ask for I'll gladly bestow."
 Said Sutikshan, "For gifts I have never appealed;
 "I do not know how truth or untruth is revealed;
 "So I pray, grant whatever may seem to thee good;
 "Thus I'll find in thy service the joy that I would"
 Rama said, "Of all virtue and truth be thou store,
 "Filled with wisdom, firm faith and restraint evermore."
 Said the saint, "What is giv'n I already receive;
 "Now, O lord, what I wish of thee, that blessing give.

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अगस्त्य के
आश्रम में

दोहा १२

अनुज जानकी महित प्रभु चाप वान धर गम ।
 मम हिये गगन इंदु इव वमहु सदा निहकाम ॥

DOHA 12

"O my master, I pray thee, with Lakshman and Janki,
 "To dwell in my heart as its moon,
 "With this arrow and bow; from all other desire;
 "Give me freedom, but grant this one boon."

चौपाई १८

एवमस्तु कहि रमानिवामा । हरपि चले कुभज रिपि पासा ॥
 बहुत दिवम गुर दग्धनु पाएँ । भग भोहि एहि आस्मु आएँ ॥
 अब प्रभु सग जाउ गुर पाही । तुम्ह कहुं नाथ निहोरा नाही ॥
 देवि कृपानिधि मुनि चतुर्गाई । लिंग सग बिहँसे द्वौ भाई ॥
 पंथ कहत निज भगति अनूपा । मुनि आस्म पहुँचे सुरभृपा ॥
 तुरत सुतीछन गुर पहि गयऊ । करि दडवत कहत अस भयऊ ॥
 नाथ कोसलाधीम कुमारा । आए मिलन जगत आधारा ॥
 राम अनुज समेत बैदेही । निसि दिनु देव जपत हहु जेही ॥
 सुनत अगस्ति तुरत उठि धाए । हरि बिलोकि लोचन जल छाए ॥

मुनि पद कमल परे द्वौ भाई । रिपि अनि प्रीति लिए उर लाई ॥
 सादर कुसल पूछि मुनि जानी । आसन बर बैठारे आनी ॥
 पुनि करि बहु प्रकार प्रभु पूजा । मोहि सम भाग्यवंत नहि दूजा ॥
 जहें लगि रहे अपर मुनि बृंदा । हरये सब बिलोकि सुखकदा ॥

CHAUPAI 14

“So be it,” said Rama, and then happy-hearted,
 To visit Agastya (Saint Kumbhaj) he started.
 Sutikshan said, “Many days now I’ve not been
 “To his *ashram*; my teacher I thus have not seen;
 “If I may I’ll go with you to see him again;
 “It will not cause you any distress, lord, or pain.”
 The All-kindly One noted the saint’s loving guile;
 Their permission the two brothers gave with a smile.
 On the way praising faith in himself and his name,
 To the cell of Agastya the gods’ ruler came.
 To his teacher, on getting there, Sutikshan went,
 And low bowing said to him with rev’rent intent,
 “Here the son of Kosala’s king, master, you greet;
 “He, the world’s only hope, comes and with you would meet;
 “It is Rama who comes with his wife and his brother,
 “To whom you pray day and night—he and none other.”
 Agastya rose quickly and ran at the news;
 Seeing Rama, tears started his eyes to suffuse;
 The two brothers bowed low to the saintly one’s form;
 Both he raised and embraced with love eager and warm;
 Happily of their welfare Agastya enquired;
 And they both took their seats as the saint then desired;
 To his lord the saint offered his homage once more,
 Saying, “None was so blest as I ever before.”



Other hermits were gathered; their spirits too rose
With their joy, seeing him from whom happiness flows.

दोहा १३

मुनि मूल महं वैठे मनमुख मव की ओर ।
सरद इदु तन चिनवत मानहुं निकर चकोर ॥

DOHA 13

As the lord took his seat in this gath'ring, his face
To the sages who sat there he turned;
They like pheasants who gaze at the full autumn moon,
Gazed upon him whose grace they discerned.

चौपाई १५

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अगस्त्य के
आश्रम में

तव रघुबीर कहा मुनि पाही । तुम्ह मन प्रभु दुर्गव कछु नाही ॥
तुम्ह जानहु जेहि कारन आयउ । नाते नात न कहि ममुझायउ ॥
अब सो मत्र देहु प्रभु मोही । जेनि प्रकार मारौ मुग्द्रोही ॥
मुनि मुमुक्षने मुनि प्रभु वानी । पूँछेहु नाथ मोहि का जानी ॥
तुम्हरेई भजन प्रभाव अधारी । जानउ महिमा कछुक तुम्हारी ॥
ऊपरि तह विमाल तव माया । फल ब्रह्माड अनेक निकाया ॥
जीव चगचर जंतु समाना । भीतर वमहि न जानहि आना ॥
ते फल भच्छक कठिन कगला । तव भर्य डरन सदा सोउ काला ॥
ते तुम्ह सकल लोकपति माई । पूँछेहु मोहि मनुज की नाई ॥
यह वर माँगउ कृगानिकेना । वमहु हृदयें स्त्री अनुज ममेना ॥
अविरल भगति विरति मतसगा । चरन मरोरह प्रीति अभगा ॥
जद्यपि ब्रह्म अखड अनता । अनुभव गम्य भर्जाहि जेहि सता ॥
अस तव रूप बखानउ जानउ । फिरि फिरि सगुन ब्रह्मा रनि मानउ ॥
संतत दामन्ह देहु बड़ाई । नातं मोहि पूँछेहु रघुराई ॥
है प्रभु परम मनोहर ठाऊ । पावन पंचबटी तेहि नाऊ ॥
दंडक बन पुनीत प्रभु करहू । उग्र साप मुनिवर कर हरहू ॥
बास करहु तहं रघुकुल राया । कीजे सकल मुनिन्ह पर दाया ॥
चले राम मुनि आयसु पाई । तुरतहिं पंचबटी निअराई ॥

CHIUPAI 15

To the saint, formal things over, said Raghubir,

“From you nothing is hidden, my lord, seated here;

“Of my coming the reason you know very well,

“There is therefore no need that the story I tell;

“But I ask you to give me some counsel or charm

“To destroy the gods’ foes and dispel their alarm.”

The saint smiled and answered thus Rama’s suggestion,

“Lord, what do you think of me, asking that question?

“By worshipping you, foe of evil and pain,

“I’ve been able some glimpse of your power to gain;

“Your Illusion’s a fig-tree widespread and immense,

“On which hang countless worlds, ripe fruit clustered and dense;

“Creatures, moving-unmoving, like insects reside

“In the fruit and know nothing of what is outside;

“Dreaded stern Fate relentlessly this fruit devours,

“But before you in terror he trembles and cow’rs;

“Yet you, lord of all worlds, whom as master they own,

“Like a man ask this question as tho’ ‘twere unknown!

“I myself ask this boon of you, Lord of all grace,

“In my heart take with Sita and Lakshman your place;

“Grant steadfast devotion and saintly communion,

“True temp’rance and with you love’s unbroken union.

“Supreme Spirit art thou, Eternal of Days,

“In experience One, whom all saintly souls praise;

“But I worship the personal embodied Lord,

“ ’Tis in this form by me thou art known and adored;

“You have always your servants exalted and praised,

“That is why you have with me these questions now raised.

“There is one spot, my lord, for its loveliness famed,

“Spot most sacred and pure, Panchavati it’s named,



“ 'Tis in Dandaka forest; there strong action take,
 “And that place, from the saint's curse freed, pure again make;”
 “Royal son of great Raghu's line, go there and live,
 “And in mercy your help to all troubled saints give.”
 Away Rama went, the saint giving permission,
 And soon came to Panchavati on his mission.

दोहा १४

गीधगज से भेंट भइ बहु विधि प्रीति बढ़ाइ ।
 गोदावरी निकट प्रभु रहे परन गृह छाइ ॥

DOHA 14

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The Vulture-king, Jatayu, meeting, he sealed
 Friendship with him in various ways;
 Then he built on the bank of Godavari river
 A grass hut, and there passed his days.

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चौपाई १६

जब ते गम कीन्ह तह वामा । सुखी भाए मुनि बीती त्रामा ॥
 गिरि बन नदीं ताल छबि छाए । दिन दिन प्रति अति होहिं सुहाए ॥
 खग मृग बृंद अनंदित रहहीं । मधुप मधुर गुंज छबि लहही ॥
 सो बन बरनि न सक अहिराजा । जहाँ प्रगट रघुबीर बिराजा ॥
 एक बार प्रभु सुख आसीना । लछिमन बचन कहे छलहीना ॥
 सुर नर मुनि सचगचर साईं । मै पूछउं निज प्रभु की नाईं ॥
 मोहि समुझाइ कहहु सोइ देवा । सब तजि करों चरन रज सेवा ॥
 कहहु ज्ञान विराग अरु माया । कहहु सो भगति करहु जेहिं दाया ॥

पंचवटी-निवास

CHAUPAI 16

From the time Rama took up abode in this place,
 Saints in happiness lived; of their fears now no trace;

॥ Legend says it was once a great kingdom, but was cursed by a saint for a sin committed there by a prince, so that it became a jungle of wild beasts and demons.

Some new glory on hills, woods and streams seemed to glow,
And their beauteous splendour each day seemed to grow;
Birds and beasts roamed the forest and happily fared;
Busy bees buzzed sweet music and loveliness shared;
The tongue most divine could not tell the whole story
Of woods where appeared Raghbir in his glory.
One day when the Lord was in quiet ease seated,
These words Lakshman uttered, sincere, unconceited:
"Of all creatures, gods, saints and men you are king;
"As my master one pray'r to you humbly I bring;
"Pray instruct me that I, lord, in ways that are meet,
"Leaving all else may serve at the dust of your feet;
"Teach me of illusion and true self-denial,
"Of firm faith that wins mercy from you in trial.

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दोहा १५

ईम्बर जीव भेद प्रभु मकल कहौ ममुजाइ ।
जा ते होइ चर्गन गति सोक मोह भ्रम जाइ ॥

DOHA 15

"Explain the complete myst'ry to me, my lord,
"Of God and individual soul;
"That delusion, grief, error all gone, I may make
"Sincere love for your feet my life's goal."

चौपाई १७

थोरेहि महँ सबु कहर्ज बुझाई । सुनहु तात मति मन चित लाई ॥
मे अक मोर तोर ते माया । जेहि बम कीन्हे जीव निकाया ॥
गो गोचर जहं लगि भन जाई । सो सब माया जानेहु भाई ॥
तेहि कर भेद सुनहु तुम्ह सोऊ । विद्या अपर अविद्या दोऊ ॥
एक दुष्ट अतिसय दुख रूपा । जा बस जीव परा भवकूपा ॥
एक रचइ जग गुन बस जाकें । प्रभु प्रेरित नहिं निज बल ताकें ॥
ज्ञान मान जहें एकूज नाहीं । देव ब्रह्म ममान सब माहीं ॥
कहिअ तात सो परमै विरागी । तून सम सिद्धि तीनि गुन त्यागी ॥

CHAUPAI 17

“I will tell you all briefly,” Lord Rama replied;
 “Listen, brother, with heart, soul and mind well applied.
 “‘Me and thee, thine and mine,’—from this Illusion springs,
 “Which within its sure grasp ev’ry soul and form brings;
 “Sense and sense-objects, far as mind goes and beyond,
 “Brother, all is Illusion, held fast in this bond;
 “Of division and myst’ry in all this I’ll tell;
 “Of both wisdom and ignorance; listen then well.
 “Ignorance is an ill, greatest curse in the world;
 “Into birth’s pit all souls by its power are hurled;
 “Wisdom fashions the world by its force and moulds,
 “Moved as God moves it, of its own no pow’r it holds.

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“He in whom there is nothing of learning and pride,
 “Who in all things sees Brahma and naught else beside,
 “He who gives up all pleasure and pow’r as mere grass,
 “Such a one with the chief of the saints we may class.

दोहा १६

माया ईम न आपु कहुं जान कहिअ सो जीव ।
 वंध मोच्छप्रद सर्वपर माया प्रेरक सीव ॥

राम-लक्ष्मण-
सवाद

DOHA 16

“That which, caught in Illusion’s snare, knows not itself
 “To be God, that the soul we may call;
 “God is He who gives bondage and deliv’rance both,
 “And illusion sends out over all.

चौपाई १८

धर्म तें बिरति जोग तें जाना । ज्ञान मोच्छप्रद बेद बखाना ॥
 जा तें बेगि द्रवजें में भाई । सो मम भगति भगत सुखदाई ॥
 सो सुतंत्र अवलंब न आना । तेहि आधीन ज्ञान बिज्ञाना ॥
 भगति तात अनुपम सुखमूला । मिलइ जो संत होइँ अनुकूला ॥
 भगति कि साधन कहउं बखानी । सुगम पंथ मोहि पावहिं प्रानी ॥

प्रथमहि बिप्र चरन अति प्रीती । निज निज कर्म निरत सुति रीती ॥
 एहि कर फल पुनि बिषय बिरागा । तब मम धर्म उपज अनुरागा ॥
 स्वनादिक नव भगति दृढ़ाही । मम लीला रति अति मन माही ॥
 संत चरन पंकज अति प्रेमा । मन क्रम बचन भजन दृढ़ नेमा ॥
 गुरु पितु मातु बंधु पति देवा । सब मोहि कहें जानै दृढ़ सेवा ॥
 मम गुन गावन पुलक सरीरा । गदगद गिरा नथन बह नीरा ॥
 काम आदि मद दंभ न जाकें । तात निरतर बस मै ताके ॥

CHAUPAI 18

“Step by step—Duty done, self denied, union, then
 “Knowledge comes, and salvation—says scripture—to men.
 “But what wins me most quickly is heeding my will
 “In devout love, that gives the soul greater joy still;
 “It is free, self-sustained, needs no upholding might;
 “It is more than full knowledge and deepest insight;
 “Trustful love as a source of joy all else exceeds,
 “Found when blest by the saints whom in service one heeds.
 “I will tell of the means such devotion to gain,
 “Easy path by which souls unto me may attain;
 “The first step is to love Brahman teachers and priests,
 “And to heed as one’s duty all scripture’s behests;
 “Fruit of this—the soul, from love of sense-things detached,
 “To my feet in warm love will be deeply attached.
 “One of nine ways is list’ning—to strengthen this love—
 “To my deeds; joy this gives worldly pleasures above;
 “There are others—as love for the saintly and true;
 “And by thought, word and deed giving praise that is due;
 “Serving teachers and gods, parents, husband and friends,
 “Knowing service to me thus begins, and thus ends.
 “Again, singing my praise till the body is thrilled,
 “The voice trembles and wavers, and eyes are tear-filled;
 “And if passion is not in proud, base forms displayed,
 “I am always at hand to give such love my aid.



दोहा १७

बचन करम मन मोरि गति भजनु करहि निहकाम ।
तिन्ह के हृदय कमल महुँ करउं सदा विनाम ॥ ६

DOHA 17

"If with heart, hand and voice and without selfish thought,
"Of my life and deeds men sing their praise,
"In their lotus-like hearts, finding pleasure therein,
"I will make my abode all their days."

चौपाई १९

भगति जोग सुनि अति सुख पावा । लछिमन प्रभु चरनन्हि सिरु नावा ॥
नाथ सुने गत मम सन्देहा । भयउ ज्ञान उपजेउ नव नेहा ॥ ८६३
अनुज व्यन मुनि प्रभु मन भाए । हरपि राम निज हृदयें लगाए ॥
एहि विधि गए कछुक दिन बीती । कहत विराग ज्ञान गुन नीती ॥
सूपनखा रावन कै वहिनी । दुष्ट हृदय दारुन जम अहिनी ॥
पंचबटी सो गइ एक बाग । देखि ब्रिकल भइ जुगल कुमाग ॥
भ्राता पिता पुत्र उरगारी । पुरुष मनोहर निरवत नारी ॥
होइ ब्रिकल सक मनहि न रोकी । जिमि गविमनि द्रव रविहि विलोकी ॥

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शर्पणखा का
विस्तीकरण

CHAUPAI 19

Of devotion and union with joy Lakshman heard,
And with reverence bowed low at the feet of the Lord,
Saying, "By your words, master, all doubts have been banned;
"Love arises anew, since I now understand."

Lord Rama was pleased at these words of his brother,
And showed his joy as they embraced one another.

In this way the brothers, as days quickly passed,
Self-control, wisdom, virtue and morals discussed.

Now a sister had Ravan the demon, by name
Surpanakha, snake-like in ill deeds and ill fame;
She came once to Panchavati; the youths seeing
So handsome, was moved to the depths of her being.

(A woman, if seeing a fine-looking man,
From him can't turn her eyes, Reader, try as she can!)
So excited, she could not control her desire,
As a sun-stone[¶] when touched by the sun sheds its fire.

दोहा १८

अधम निसाचरि कुटिल अति चली करन उपहास ।
सुन खगेस भावी प्रबल भा चह निसिचर नास ॥

DOHA 18

So perverse was this vile demoness that she planned
A fine joke, as toward them she started.

(Garur, said Bhusundi, the demon's destruction
Was near; fate cannot be averted.)

चौपाई २०

रुचिर रूप धरि प्रभु पहि जाई । बोली वचन बहुत मुसुकाई ॥
तुम्ह सम पुरुष न मो सम नारी । यह सेंजोग विधि रचा विचारी ॥
मम अनुरूप पुरुष जग माही । देखेउँ खोजि लोक तिंहुं नाही ॥
तातें अब लगि रहिउँ कुमारी । मनु माना कछु तुम्हहि निहारी ॥
सीतहि चितइ कही प्रभु बाता । अहङ्क कुआर मोर लघु भाता ॥
गइ लछिमन रिपु भगिनी जानी । प्रभु बिलोकि बोले मृदु बानी ॥
सुदरि सुनु में उन्ह कर दासा । पराधीन नहि तोर सुपासा ॥
प्रभु समरथ कोमलपुर राजा । जो कछु करहि उन्हहि सब छाजा ॥
सेवक सुख चह मान भिखारी । ब्यमनी धन सुभ गति विभिचारी ॥
लोभी जसु चह चार गुमानी । नभ दुहि दूध चहत ए प्रानी ॥
पुनि फिरि राम निकट सो आई । प्रभु लछिमन पर्हि बहुरि पठाई ॥
लछिमन कहा तोहि सो बरई । जो तृन तोरि लाज परिहरई ॥
तब खिसिआनि राम पर्हि गई । रूप भयंकर प्रगटत भई ॥
सीतहि सभय देखि रघुराई । कहा अनुज सन नयन बुझाई ॥

CHAUPAI 20

As to Rama she came, she assumed for a while
 A fair form, and then said to him with a sweet smile,
 "As a man you're unique, I as woman, that's splendid!
 "Our union has surely by God been intended"
 "I've searched the whole world, but not found anywhere
 "Any man that in beauty with me could compare,
 "For that reason a virgin till now I've remained,
 "Seeing you, my desire I feel now is attained"
 But the Lord, as his wife, looked at Sita and said,
 "My young brother is standing here, he is unwed"
 To Lakshman she turned, he as foe's sister knew her,
 And, glancing at Rama, he gently said to her,
 "Fair lady, as servant my lord I must please,
 "In subjection you'd never find comfort or ease,
 "This my master is Kosala's powerful king,
 "As his own will he carries out everything
 "If a servant seeks ease, or a beggar respect,
 "If adulterers heav'n, or spendthrifts wealth expect,
 "If a miser for fame, or one proud for charm 'ries,
 " 'Tis in vain, they are looking for milk from the skies"

664

865

शर्पणखा-
 विरूपीकरण

She went back to Rama when Lakshman thus spurned her,
 But he once again to his brother returned her,
 "A man would be dead to shame," Lakshman replied,
 "Twould be mere straw to him, if he took you as bride"
 She then turned back to Rama, by anger consumed,
 And before them her fearsome form once more assumed,
 But Raghuraj, noticing Sita afraid
 To his brother for action at once a sign made

दोहा १९

लछिमन अति लाघवं सो नाक कान बिनु कीन्हि ।
 ताके कर रावन कहं मनौ चुनौती दीन्हि ॥

DOHA 19

With the greatest of ease and with no more delay,
Lakshman cut off her ears and her nose;
Thus he seemed to be sending to Ravan a challenge
To come out and fight with his foes.

चौपाई २१

नाक कान बिनु भइ बिकगरा । जनु सब सैल गेन कै धारा ॥
खर दूषन पहि गइ बिलपाता । धिग धिग तव पौरुष बल भ्राता ॥
तेहि पूछा सब कहेसि बुझाई । जातुधान सुनि सेन बनाई ॥
धाए निसिचर निकर बरूथा । जनु सपच्छ कज्जल गिरि जूथा ॥
नाना बाहन नानाकारा । नानायुध धर धोर अपारा ॥
सूपनबा आगे करि लीनी । असुभ रूप सुनि नासा हीनी ॥
असगुन अमित होहि भयकारी । गनहि न मृत्यु बिबस सब ज्ञारी ॥
गर्जहि तर्जहि गगन उड़ाही । देखि कटकु भट अति हरषाही ॥
कोउ कह जिअत धरहु द्वौ भाई । धरि मारहु तिय लेहु छड़ाई ॥
धूरि पूरि नभ मंडल रहा । गम बोलाइ अनुज सनु कहा ॥
लै जानकिहि जाहु गिरि कंदर । आवा निसिचर कटकु भयंकर ॥
रहेहु सजग सुनि प्रभु कै बानी । चले सहित स्त्री मर धनु पानी ॥
देखि राम रिपुदल चलि आवा । बिहसि कठिन कोदड चढ़ावा ॥

CHAUPAI 21

Now without nose and ears, she more terrible seemed,
As, like red-ochre torrents from rocks, her blood streamed;
Brothers Khara and Dushan she came to and moaned,
"Curses on all the prowess and power you've owned."
When she told, as they questioned her, how she had fared
With the princes, at once they their army prepared;
At their call hosts of dread demons rushed forth to fight,
Looking like huge winged mountains of darkness and night;
There in all kinds of vehicles many shapes swarmed,
All with terrible weapons of countless kinds armed;

Surpanakha they placed at the head of their host,
 Nose-less, ear-less, the most awful form they could boast.
 On the way many ill omens came in their path,
 But they heeded none, doomed to death's power and wrath;
 They leapt sky-high, utt'ring cries loud and alarming;
 The warriors rejoiced at their forces now arming;
 Some said, "The two brothers alive we will take,
 "Kill them, and then the woman our pris'ner we'll make."
 As they marched, they raised great clouds of dust overhead;
 Seeing this, Rama called Lakshman to him and said,
 "There's a demon host coming, so be on your guard;
 "To a hill cave take Sita and keep her in ward." 769
 These words of the Lord Lakshman carefully heeded,
 And took Sita off, weapon ready if needed; 867
 The Lord, as his enemies' army he saw,
 Smiling, strung his great bow and stood ready to draw.

छन्द ३

खर-दूषण-वध

कोदंड कठिन चढ़ाइ सिर जट जूट बौधत सोह क्यों ।
 मरकत सयल पर लरत दामिनि कोटि सो जुग भुजग ज्यों ॥
 कटि कसि निषग बिसाल भुज गहि चाप बिसिख सधारि कै ।
 चितवत मनहुँ मृगराज प्रभु गजराज घटा निहारि कै ॥

CHHAND 3

With bow strung and ready, The Lord stood there steady,
 His hair on his head tightly bound;
 Like a mountain he seemed, Sapphire-blue, round which gleamed
 Lightning flashes, its summit snake-crowned.
 Feet set firm and astride, Quiver slung at his side,
 To his bow strong arms fitting the arrow,
 Like a lion he stood, Seeing there in the wood
 The great elephant herd it would harrow.

सोरथा ६

आइ गए बगमेल धरहु धरहु धावत सुभट ।
जथा बिलोकि अकेल बाल रविहि घेरत दनुज ॥

SORATHA 6

Crying out "Seize him! Seize him!" the crowds
Of dread warriors made for the Lord with a rush,
As tho' demon-like gathering clouds
Would surround and wipe out the young sun seen alone.

चौपाई २२

प्रभु बिलोकि सर मर्काहि न डारी । थकित भई रजनीचर धारी ॥
मचिव बोलि बोले खर दूषन । यह कोउ नृप बालक नर भूषन ॥
नाग अमुर मुर नर मुनि जेते । देखे जिते हते हम केते ॥
हम भरि जन्म सुनहु मव भाई । देखी नहि अमि मुदगताई ॥
जद्यपि भगिनी कीन्हि कुरुका । बध लायक नहि पुरुष अनूपा ॥
देहु तुरत निज नारि दुर्गाई । जीअत भवन जाहु द्वौ भाई ॥
मोर कहा तुम्ह ताहि सुनावहु । तामु बचन सुनि आमुर आवहु ॥
दूतन्ह कहा गम मन जाई । सुनत गम बोले मुमुकाई ॥
हम छत्री मृगया बन करही । तुम्ह मे खल मृग खोजत फिरही ॥
गियु बलवत देखि नहि डरही । एक बार बालहु सन लरही ॥
जद्यपि मनुज दनुज कुलधालक । मुनि पालक खल मालक बालक ॥
जो न होइ बल घर फिरि जाहु । समर बिमुख मे हतउं न काहु ॥
रन चढि करिअ कपट चतुर्गाई । गिपु पर कृपा परम कदराई ॥
दूतन्ह जाइ तुरत मव कहेऊ । सुनि खर दूषन उर अति दहेऊ ॥

CHAUPAI 22

As the Lord in his glory they saw, they were dazed,
And could not shoot an arrow, but watched him amazed;
To their envoys the two demon chiefs said, "In truth,
"Some great leader of men and a prince is this youth;
"Mighty beasts, demons, men saints and gods we have seen,
'Heard of too, slain by us many of them have been;

IN THE FOREST

'Brother demons, we never in all our born days
 "Upon beauty like this have been able to gaze
 "Altho' our dear sister was sadly mistreated,
 "Tis wrong that to such a man death should be meted.
 "So, say if the woman they've hidden they'll give
 "To us here, and go home, we'll allow them to live,
 "Go and give them this message, our wish let them learn,
 "Get an answer from them and then quickly return"

From their leaders the envoys brought quickly this word
 To Lord Rama, who said with a smile as he heard,

"We are warriors come to the wood for the chase,
 "As our prey seeking wretches like you in this place,
 "We are never afraid of an enemy's might,
 'And at once, should we meet with grim Death, we will fight,

'We are men of the kind that all demons destroys,
 "Wiping out what annoys saintly joys, tho' mere boys,

"Leave the field if strength needed for battle you lack,
 "I'll not slay one who shows me when fighting his back,

"When the battle is on, use your cunning and skill,
 "He's afraid who in kindness his foe does not kill"

The envoys returned and this message repeated,
 Khaṇḍa-Dushan hearing were angrily heated

चन्द ४

उर दहेउ कहेउ कि धरहू धाग विकट भट रजनीचरा ।
 सर चाप तोमर सकिन मूल कृपान परिघ परसु धरा ॥
 प्रभु कीन्हि धनुष टकोर प्रयम कठोर पोर नयावहा ।
 भग बधिर ब्याकुल जातुधान न जान नहि अवमर रहा ॥

CHIHAND 4

Moved by hot angry waves, They cried out, "Demon braves,
 "Rush and seize them! Begin your attacks!
 "Let each courage now show, Taking arrow and bow,
 "Club and pike, spear and sword, mace and axe"

669

869

लर-दपण-वध

With a roar and a bang, Rama gave one great twang
 To his bow; 'twas a sound most appalling;
 And the demons dismayed, Deafened, almost afraid,
 Lost their senses, on all numbness falling.

दोहा २०

सावधान होइ धाए जानि सबल आराति ।
 लगे बरषन राम पर अस्त्र सस्त्र बहु भाँति ॥
 तिन्ह के आयुध तिल सम करि काटे रघुबीर ।
 तानि सरासन स्वन लगि पुनि छाँडे निज तीर ॥

DOHA 20

They recovered themselves and together attacked,
 For the strength of their foeman they knew;
 Then began to rain down upon Rama a shower
 Of all kinds of weapons they threw;
 But the Lord Raghubir cut them down like mere chaff,
 Not a one of them did the least harm;
 And then drawing his bow to his ear, he let fly
 His dread shafts with his own mighty arm.

छंद ५

तब चले बान कराल । फुंकरत जनु वहु ब्याल ॥
 कोपेउ समर स्त्रीराम । चले बिसिख निसित निकाम ॥
 अबलोकि खरतर तीर । मुरि चले निसिचर बीर ॥
 एक एक कहै न संभार । कर तात मात पुकार ॥
 कोउ कहै खर कह कीन्ह । जो युद्ध इन सन लीन्ह ॥
 ये बान अतिहि कराल । ग्रसे आइ मानहु काल ॥
 भए कुद्ध तीनिउ भाइ । जो भागि रन तें जाइ ॥
 तेहि बधब हम निज पानि । फिरे मरन मन महुँ ठानि ॥
 आयुध अनेक प्रकार । सनमुख ते करहि प्रहार ॥
 रिपु परम कोपे जानि । प्रभु धनुष सर संधानि ॥
 छाँडे बिपुल नैराच । लगे कटन बिकट पिसाच ॥

IN THE FOREST

उर सीस भुज कर चरन । जहं तहं लगे महि परन ॥
 चिक्करत लागत बान । धर परत कुधर समान ॥
 भट कटन तन सनखड । पुनि उठत करि पाषड ॥
 नभ उडन बहु भुज मुड । बिनु मौलि धावन रुड ॥
 खग कक काक सूगाल । कटकर्टहि कठिन कगल ॥

CHHAND 5

As he shot deadly arrows, it seemed
 Many hissing snakes from his bow streamcd,
 With his foemen fierce warfare he waged,
 Shooting sharp arrows, greatly enraged

Seeing these weapons flying around,
 The great demon host turned and gave ground,
 Not a one could stand up to the strain,
 But cried out "Father! Mother!" in pain

679

871

Some said "Foolishly Khara has done,
 "With this hero war having begun,
 "These great arrows are deadly and fierce,
 "They are sure death to all that they pierce"

But the demon king's three demon sons
 Said in rage, "He who from the field runs
 "We will kill with our own hands right here."
 They turned back, seeing death each way near,

खर दूषण-वध

Once more facing their foe, from that spot
 At him all kinds of weapons they shot
 Rama, seeing their anger, once more
 Fitted shafts to his bow as before,
 And let fly, then the same thing was seen,
 Demons cut up by weapons so keen,
 Hands, arms, feet, heads and trunks lay around,
 Scattered here and there over the ground,

As they struck them, the deadly shafts hissed,
 Bodies piled up like hills, none were missed;
 Countless bits were cut up by these blows,
 But by magic each one again rose,

Heads and limbs flew about in the air;
Headless trunks ran around ev'rywhere,
Countless crows, jackals, vultures and kites
Snapped and snarled, taking huge, hungry bites

छन्द ६

कटकटहि जबुक भूत प्रेत पिसाच खर्षर सचही ।
बेताल बीर कपाल ताल बजाइ जोगिनि नचही ॥
रघुबीर बान प्रचड खडहि भटन्ह के उर भुज मिंग ।
जहँ तहँ परहि उठि लरहि धर धर धर करहि भयकर गिंग ॥
अनावरी गहि उडत गीध पिचाम कर गहि धावही ।
सग्राम पुर वासी मनहैं बहु बाल गुडी उडावही ॥
मारे पछारे उर विदारे विपुल भट कहँरत परे ।
अवलोकि निज दल बिकल भट तिमिरादि खर दूषन फिरे ॥
सर सक्ति तोमर परमु सूल कृपान एकहि वारही ।
करि कोप स्रीरघुबीर पर अगनित निमाचर डारही ॥
प्रभु निमिष महैं रिपु सर निवारि पचारि डारे साथका ।
दस दम विसिख उर मँझ मारे मकल निसिचर नायका ॥
महि परत उठि भट भिरत मरत न करत माया अति धनी ।
सुर डरत चौदह सहम प्रेत बिलोकि एक अवध धनी ॥
सुर मुनि सभय प्रभु देवि मायानाथ अति कौतुक कर्थो ।
देखहि परमपर राम करि सग्राम रिपुदल लरि मर्थो ॥

CHHAND 6

Ghosts and goblins and ghouls, Seized and fashioned the skulls
Into cups, as loud cries jackals made,
Fiends and foul witches pranced, As with devils they danced,
And wild measures of skull music played

Rama's shafts a death-spell, Cast around, as they fell,
Limbs and heads from their bodies were severed,
But they rose as before, Began fighting once more,
"Seize him!" cried and that fiercely endeavoured.

Vultures flew off with tails, Of the hanging entrails;
 Fiends took pieces torn off with great bites,
 It seemed townsfolk galore, From the City of War,
 Ran around like young boys flying kites.

With their hearts torn right out, In this unhappy rout,
 Hosts of dread fighters lay on the field,
 Their great army's defeat, Seeing, still no retreat,
 Would the chiefs call, resolved not to yield.

They again stood at bay, Took up fiercely the fray,
 And in wrath yet more warriors cast
 Against Rama, these falling, With weapons appalling,
 Upon him, rained blows fierce and fast

But the Lord the host held, And their weapons repelled
 In an instant, and then cast his own,
 In the breast—vital spot, With ten arrows he shot
 Ev'ry demon brave there, leaving none

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Down they fell, yet none died, But in devilish pride
 They rose up and fought on, all seemed charmed
 As against Avadh's lord, In their thousands were poured
 All these demons, the gods were alarmed

वर-दूषण-वध

When he saw them dismayed, Gods and saints thus afraid,
 Lord of wonders, a wonder he wrought,
 Demons saw in each other, The Lord, thus his brother
 Each killed, to an end the fight brought

दोहा २१

गम गम कहि तनु तजहि पावहि पद निर्बान ।
 करि उपाय रिपु मारे छन महें कृपानिधान ॥
 हरषित बरषहि सुभन सुर बाजहि गगन निसान ।
 अस्तुति करि करि सब चले मोभित विध विमान ॥

DOHA 21

As the soul left the body, they cried "Rama! Rama!"
 And thus all attained heaven's goal,
 In an instant thus Mercy's Lord victory gained
 O'er this army, destroying the whole.

As the gods in their joy showered blossoms in streams
 From the skies, happy music resounded;
 They all went their way in their glorious cars,
 Singing praises with gladness unbounded.

चौपाई २३

जब रघुनाथ समर रिपु जीते । सुर नर मुनि सबके भय बीते ॥
 तब लक्ष्मण मीतहि ले आए । प्रभु पद पर्गत हरणि उर लाए ॥
 सीता चितव स्याम मृदु गाता । परम प्रेम लोचन न अधाता ॥
 ४८ पचबटी बसि नीरघुनायक । करत चरित सुर मुनि सुखदायक ॥
 धुआँ देखि खर दूधन केरा । जाइ सुपनखाँ गवन प्रेरा ॥
 बोली बचन क्रोध करि भारी । देस कोम के सुरति बिमारी ॥
 करसि पान सोवसि दिनु गती । सुधि नहि तब मिर पर आगती ॥
 राज नीति बिनु धनु बिनु धर्मा । हरिहि समर्पे बिनु सतकर्मा ॥
 बिद्या बिनु विबेक उपजाएँ । न्रम फल पढे किएँ अह पाएँ ॥
 संग ते जती कुमत्र ते गजा । मान ते जान पान त लाजा ॥
 प्रीति प्रनय बिनु मद ते गुनी । नासहि वेगि नीति असि मुनी ॥

CHAUPAI 23

When thus Rama's foes, slain in fight, had all vanished,
 And trials of gods, men and saints were all banished,
 Then Lakshman brought Janki from her hiding-place
 To the Lord's feet, receiving his loving embrace;
 Sita gazed at her lord's dark young body with eyes
 Full of love, such as mere gazing ne'er satisfies.

Rama in Panchavati with them passed some days;
 Gods and saints found delight in his bright charming ways.

From the pyres when Surpanahka saw rising smoke
 Of her brothers' dead bodies, fresh rage from her broke;

She said—to rouse Ravan her anger outpouring,
 "Your kingdom and wealth you are always ignoring;
 "You drink and sleep, day and night in drunk repose;
 "You don't care! Yet at hand are your mightiest foes!"

IN THE FOREST

“Holding wealth without worship, or rule without laws,
 “Without trust in God trying some good deed or cause,
 “Learning gained without wisdom—the best things thus spoil;
 “In the end they bring nothing but fruitless hard toil.
 “By bad company saints, and by bad counsel kings,
 “By conceit knowledge, by drunken ways modest things,
 “By rank arrogance love, and all virtue by pride,
 “I have heard, quickly perish and cannot abide.

सोरथा ७

रिपु रुज पावक पाप प्रभु अहि गनिअ न छोट करि ।
 अस कहि विविध विलाप करि लागी रोदन करन ॥

SORATHA 7

“These things can't be thought a mere trifle—
 “A snake, sickness, fire, sin, a master, a foe.”
 She her weeping and tears could not stifle,
 But with these hard words started lamenting again.

दोहा २२

मभा मौङ्ग परि व्याकुल बहु प्रकार कह रोइ ।
 तोहि जिअत दमकधर मोगि कि अमि गति होइ :

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रावण के
दग्धार मे
शूर्पणखा

DOHA 22

In bitter distress in the midst of the council
 She threw herself down, crying madly,
 “Alas! brother Ravan, that you seated here
 “And alive see me treated so badly.”

चौपाई २६

सुनत सभासद उठे अकुलाई । समुझाई गहि बाँह उठाई ॥
 कह लंकेस कहसि निज बाता । केइ तव नासा कान निपाता ॥
 अवध नृपति दसरथ के जाए । पुरुष सिंघ बन खेलन आए ॥
 समुझि परी मोहि उन्ह के करनी । रहित निसाचर करिहिंधरनी ॥
 जिन्ह कर भुजबल पाइ दसानन । अभय भए बिचरत मुनि कानन ॥

देखत बालक काल समाना । परम धीर धन्वी गुन नाना ॥
 अतुलित बल प्रताप द्वौ भ्राता । खल बध रत सुर मुनि सुखदाता ॥
 सोभा धाम राम अस नामा । तिन्ह के संग नारि एक स्यामा ॥
 रूप गमि विधि नारि सेवारी । रति सत कोटि तासु बलिहारी ॥
 तासु अनुज काटे सूति नासा । सुनि तव भगिनि कर्गहि परिहासा ॥
 वर दूषन सुनि लगे पुकारा । छन महूँ सकल कटक उन्ह माग ॥
 वर दूषन निसिरा कर धाता । सुनि दम्भीस जरे सब गाता ॥

CHAUPAI 24

The whole council, at this agitated, arose,
 Raised her up and her troubled state tried to compose.

“Who cut off your nose and ears?” said Lanka’s master,
 “What happened and how? What has caused this disaster?”

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She said, “To the woods to hunt came two young scions
 “Of Avadh’s king Dasrath, two youths bold as lions;

“I know by their deeds what has brought them to birth;
 “They intend of us demons to rid the whole earth.

“O Ten-headed One, now by the strength of their arms
 “Saints can roam thro’ the forest and know no alarms;

“Youths they look like, and yet death-like terror instil,
 “Very stalwart and brave, with all archery’s skill;

“Both in power and prowess unique, ’tis their bent
 “To kill rogues, and give gods and saints happy content.

“One named Rama—the home he of glory sublime—
 “Has a beautiful woman with him all the time;

“The Creator has made her so glori’usly fair,
 “Countless goddesses with her could never compare;

“By his brother my nose and my ears were cut off,
 “That at you he and his thro’ your sister might scoff;

“When they heard this, our brothers for war took their stand,
 “But he killed in an instant both them and their band;

“Khara, Dushan and Trisira—all three he killed.”

Hearing this, with hot anger King Ravan was filled.

SURPANAKHA
IN RAVAN’S
COURT

दोहा २३

सूपनख्हि ममुआइ करि बल बालभि वहु भाँति ।
गयउ भवन अति सोचवस नीद परह नहि राति ॥

DOHA 23

With loud boasts of his power and deeds, Sūpanakha
He tried to console as she sobbed,
Then he went to his palace, in anxious thought lost,
And of sleep by his worry was robbed

चौपाई २५

सुर नर असुर नाग खग माही । मोर अनुचर कहें कोउ नाही ॥
खग दूषन मोहि मम बलवता । तिन्हहि को मारइ बिनु भगवता ॥
सुर रजन भजन महि भाग । जौ भगवत लीन्ह अवताग ॥
तौ मे जाइ बैरु हठि करऊँ । प्रभु सर प्रान तजे भव तरऊँ ॥
होडहि भजनु न तामस देहा । मन ऋम बचन मत्र दृढ एहा ॥
जौ नरस्त्र भूपसुत कोऊ । हरिहर्ज नारि जीति रन दोऊ ॥
चला अकेल जान चढि तहवाँ । बस मारीच सिधु तट जहवाँ ॥
इहाँ राम जसि जुगुति बनाइ । सुनहु उमा सो कथा सुहाइ ॥

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रावण के
दरबार मे
शूर्पणखा

CHAUPAI 25

“There are no devils, gods, men or beasts upon earth
“To compare with my servants in real fighting worth,
“Brothers Khara and Dushan had strength like to mine,
“Who could kill them thus? None but a person divine!
“If the lord of all worlds once again has been born
“To bless gods and relieve a world troubled and torn,
“As his enemy by me he now shall be fought,
“Killed by him, over life’s shoreless sea I’ll be brought
“In this body of night I can’t worship and pray,
“So I’ll steadfastly fight him, there’s no other way,
“If he’s not one divine, but a mere human prince,
“I’ll defeat him and carry his wife off at once”

So his chariot he drove to the spot on the beach
By the sea where then lived the great demon Marich.

(Listen, Uma, said Siva, while now I relate
Rama's plan by which Ravan was brought to his fate.)

दोहा २४

लछिमन गए बनहि जब लेन मूल फल कंद ।
जनकसुता सन बोले बिहसि कृपा सुख बृद ॥

DOHA 24

As one day to the woods to pick herbs, roots and fruits
Lakshman went, and there wandered a while.
The great lord of compassion and joy to his wife,
Janak's daughter, spoke thus with a smile:

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चौपाई २६

सुनहु प्रिया ब्रत रुचिर सुसीला । मे कछु करबि ललित नर लीला ॥
तुम्ह पावक महुँ करहु निवासा । जो लगि करो निसाचर नासा ॥
जबहि राम सबु कहा बखानी । प्रभु पद धरि हियं अनब समानी ॥
निज प्रतिबिंब राखि तहं सीना । तैसइ सील रूप सुविनीता ॥
लछिमनहूँ यह मरमु न जाना । जो कछु चरित रचा भगवाना ॥
दसमुख गयउ जहौं मारीचा । नाइ माथ स्वारथ रत नीचा ॥
नवनि नीच के अति दुखदाई । जिमि अंकुस धनु उरण बिलाई ॥
भयदायक खल के प्रिय बानी । जिमि अकाल के कुसुम भवानी ॥

CHAUPAI 26

“Listen to me, dear, lovely and dutiful wife;
“I will play a great game now in this human life;
“Be absorbed and take up your abode in the fire,
“Till all demons I've slain and achieved my desire.”

When his thoughts he had told, to her bosom she pressed
Her lord's feet and the fire entered at his request;
Just an image in flesh of herself could be seen,
With her kind disposition and sweet, winsome mien;

But to Lakshman the secret of this was not known;
 'Twas an action devised by Lord Rama alone.

To Marich came the ten-headed king and low bowed;
 False respect, for his own selfish ends, he avowed.

Base things bend only suff'ring or mischief to make,
 Like a bow, or an elephant goad, cat, or snake;

A base man's kind words are for some harmful reason;
 They're like lovely blossoms that bloom out of season.

दोहा २५

करि पूजा मारीच नव मादा पूछी वान ।
 कवन हेनु मन व्यग अति अकमर आयहु तान ॥

DOHA 25

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All courtesies done, with respect demon Marich

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To Ravan his question addressed:

"For what reason, my son, have you come here to me

"All alone and with mind so distressed?"

चौपाई २७

मृग के रूप में
 मारीच का
 वध

दसमुख सकल कथा तेहि आगे । कही सहित अभिमान अभागे ॥
 होहु कपट मृग तुम्ह छलकारी । जेहि विधि हरि आन नृपनारी ॥
 तेहि पुनि कहा सुनहु दससीसा । ते नररूप चराचर ईसा ॥
 तासों तात बयरु नर्हि कीजै । मारे मरिअ जेआएं जीजै ॥
 मुनि मख राखन गयउ कुमाग । बिनु फर सर रघुपति मोहि मारा ॥
 सत जोजन आयउँ छन माही । निन्ह सन बयरु किएं भल नाही ॥
 भइ मम कीट भूंग की नाई । जहें तहें मे देखउँ दोउ भाई ॥
 जौं नर तात तदपि अति सूरा । तिन्हाहि बिरोधि न आइहि पूरा ॥

CHAUPAI 27

Ravan told the whole story and proudly presumed
 This request of Marich to make, now plainly doomed:
 "To deceive him a sham deer become you, then I
 "Will at once seize the woman and off with her fly."

Said Marich, "Listen, Ravan, and heed if you can;
 "He's the lord of all creatures in form of a man;
 "You should not strive with him, nor should any who lives;
 "When he smites we must die, live while he our life gives.
 "The prince, when I went there, the saint's off'ring guarded;
 "With one pointless shaft luckless me he bombarded;
 "It knocked me that instant a full hundred leagues;
 " 'Tis not right to oppose him with war or intrigues!
 "Whenever I look, these two youths are before me,
 "Like flies held by spiders, confusion comes o'er me;
 "Tho' he were a man, if you fought him no hope
 "Would you have; with such courage and strength could not cope

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दोहा २६

जेहि ताड़का सुवाहु हति खडेउ हर कोदड ।
 खर दूषन निमिग बधेउ मनुज कि अम वरिवड ॥

DOHA 26

"But the one who could conquer Subahu and Tar'ka,
 "And break Siva's bow with a touch,
 "And could slay Khara, Dushan and Trisira—could you
 "As mere man e'er think of one such?

चौपाई २८

जाहु भवन कुल कुमल बिचारी । सुनत जरा दीन्हिस बहु गारी ॥
 गुह जिमि मूढ करसि मम बोधा । कहु जग मोहि समान को जोधा ॥
 तब मारीच हृदये अनुमाना । नवहि बिरोधे नहि कल्याना ॥
 सस्त्री मर्मी प्रभु सठ धनी । बैद बंदि कवि मानस गुनी ॥
 उभय भाँति देखा निज मरना । तब ताकिसि रथुनायक सरना ॥
 उतरु देन मोहि बधब अभागे । कस न मरौ रथुपति सर लागे ॥
 अम जिये जानि दसानन संगा । चला राम पद प्रेम अभंगा ॥
 मन अति हरप जनावै न तेही । आजु देखिहउ परम सनेही ॥

CHAUPAI 28

"Go back home; let the good of your fam'ly engage
 "All your thoughts." Ravan cursed as he heard, hot with rage;
 "You're a fool if such lessons to me you would teach;
 "In this world not a warrior my level can reach."

In his heart then Marich pondered thus, "There are nine
 "Types of men who, if angered, some ill may design;
 "They are wealthy men, rogues, rulers, spies, soldiers armed,
 "Learned priests, doctors, poets and bards with voice charmed."

When he saw that in this way or that he must die,
 He resolved on Lord Rama alone to rely;

These mis 'noughts- 'Since, alas, each way death is assured,
 "Why not die by the arrow of Rama, my lord?"'

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So then with the ten-headed king he departed,
 But with love for Rama's feet firm and whole-hearted;
 This joy filled his heart, tho' by none seen or known,
 "I shall see him today whom as dearest I own.

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छन्द ७

निज परम प्रीतम देखि लोचन सुकल करि सुख पा दौ ।
 स्त्री सहित अनुज समेत कृपानिकेत पद मन लाइहो ॥
 निर्बान दायक क्रोध जा कर भगति अवसहि वसकरी ।
 निज पानि सर संधानि सो मोहि बधिहि सुखमागर हरी ॥

मृग के रूप में
 मारोच का
 वध

CHHAND 7

"When my eyes me reward, And the vision afford,
 "That is dearest, of grace unalloyed,
 "And my heart I can lay, At m' lord's feet today,
 "With his dear ones—I'll be overjoyed.

 "He whose wrath is a boon, Granting heaven right soon,
 "Who is won by a weak man's devotion;
 "By his own hands will send, Me a shaft and thus end
 "This mean life—he, eternal joy's ocean.

दोहा २७

मम पाछे धर धावत धरे सरामन वान ।
किरि किरि प्रभुहि विलोकिन्तु धन्य न मो सम आन ॥

DOHA 27

"As carrying arrow and bow, he thus quickly
"Pursues me, his aim there to seize me
"And I turn to see him again and again,
'I'll be blest, nothing greater could please me"

चौपाई २९

तेहि वन निकट दमानन गयऊ । तब मारीच कपटमृग भयऊ ॥
अनि विचित्र कल्पु वर्गनि न जाई । कनक देह मनि रचित वनाई ॥
सीता परम रुचिर मृग देखा । अग अग सुमनोहर वेपा ॥
सुनहु देव रघुबीर कृपाला । एहि मृग कर अनि सुदर छाला ॥
मत्यसव प्रभु वधि करि एही । आनहु चर्म कहनि वैदेही ॥
तब रघुपति जानन मव कागन । उठे हरगि मुर काजु संवारन ॥
मृग विलोकि कटि परिकर वाँधा । करनल चाप रुचिर मर माँधा ॥
प्रभु लछिमनहि कहा पर्मुभाई । किरन विधिन निमिचर वहु भाई ॥
मीता केरि करेहु रखवारी । वुधि विवेक वल ममय विचारी ॥
प्रभुहि विलोकि चला मृग भाजी । धाए गमु मगमन माजी ॥
निगम नेति भिव ध्यान न पावा । मायामृग पाछ सो धावा ॥
कवहुं निकट पुनि दूरि पराई । कवहुं प्रगटद कवहुं छपाई ॥
प्रगटन दुरत करन छल भरी । एहि विधि प्रभुहि गयउ लै दूरी ॥
तब तकि गम कठिन सर मारा । धर्गनि परेत करि घोर पुकारा ॥
लछिमन कर प्रथमहि लै नामा । पाछ मुमिरेमि मन महुं गमा ॥
प्रान तजत प्रगटेमि निज देहा । मुमिरेमि राम समेत सनेहा ॥
अतर प्रेम तासु पहिचाना । मुनि दुर्लभ गति दीन्हि सुजाना ॥

CHAUPAI 29

To the wood went the demon-king with his vile aim,
And Marich at the same time a false deer became,



A fawn spotted deer, one most beautiful-bodied,
 As tho' a gold form with bright jewels were studded.
 Said Sita, when this lovely creature she saw,
 In each part marked with beauty and never a flaw,
 "O my lord, my most kindly one, my Raghubir,
 "What a lovely bright skin has that beautiful deer!
 "He who once gets your word hope's fulfilment will win—
 "My good lord, shoot that deer and then bring me its skin!"
 Rama knew the whole matter and gladly arose,
 To achieve the gods' aim by destroying their foes;
 He pulled tighter, on seeing the deer, his loin band,
 And set out with his arrow and bow in his hand.
 As he left them, to Lakshman he gave this behest:
 "Hosts of foul prowling demons this forest infest,
 "So look well after Sita and guard her from ill,
 "Using forethought or force if there's need, as you will."
 The deer, seeing Rama, ran off swift and cunning,
 And he, shaft to bow set, went after it running;
 He "Unknown" to scripture, beyond Siva's mind,
 In pursuit of a false deer and running we'll!
 Close at hand sometimes, then again distant in flight,
 Sometimes openly seen, sometimes hidden from sight,
 It exposed itself, hid itself, used ev'ry wile,
 And thus drew Rama far from his hut by its guile.
 But at last Rama one well-aimed, swift arrow shot;
 With a terrible cry the deer fell on the spot;
 It first called out aloud "Lakshman!" in its false role;
 And then thought of and on Rama called in its soul;
 It took its own form again, to his shaft falling,
 As Marich on Sita and Rama now calling;
 His true heart's devotion the Lord recognised,
 And that lot gave him hard won by saints and much prized.

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मृग के रूप
 मारीच का
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दोहा २८

बिपुल सुमन सुर बरपहि गावहि प्रभु गुन गाथ ।
निज पद दीन्ह अमुर कहुं दीनबधु रघुनाथ ॥

DOHA 28

The gods rained down great streams of flow'rs, as in song
The great goodness of Rama they praised·
“He, the lord Raghunath, friend of humble ones, to his
“Own realm this poor demon has raised!”

चौपाई ३०

खल बधि तुरन फिरे रघुबीर । मोह चाप कर कटि तूनीर ॥
आगत गिरा सुनो जब सीता । कह लछिमन सन पग्म मभीता ॥
जाहु बेगि सकट अति भ्राता । लछिमन विहसि कहा सुनु माता ॥
भृकुटि विलाम सृष्टि लय होई । सपनेहुं सकट पग्द कि मोई ॥
मरम बचन जब सीता बोला । हरि प्रेगित लछिमन मन डोला ॥
बन दिमि देव मौपि सब काह । चले जहा रावन मसि गह ॥
मून वीच दमकधर देखा । आवा निकट जनी के वपा ॥
जा के डर सुर अमुर डंगाही । निमि न नीद दिन अन्न न खाही ॥
सो दमसीस स्वान की नाई । इत उत चितड चला भडिहाई ॥
इमि कुपथ पग देन खगेमा । रह न तेज तन बुधि बल लेमा ॥
नाना विधि करि कथा सुहाई । गजनीनि भय प्रीनि दिखाई ॥
कह सीता सुनु जती गोमाई । बोलेहु बचन दुष्ट की नाई ॥
तव रावन निज रूप देखावा । भई सभय जब नाम सुनावा ॥
कह सीता धरि धीरजु गाढा । आइ गयउ प्रभु रहु खल ठाढा ॥
जिमि हरि बधुहि छुद्र सेम चाहा । भासि काल वम निसिचर नाहा ॥
सुनत बचन दमसीस रिमाना । मन महुं चग्न बदि सुख माना ॥

CHAUPAI 30

Glorious Rama at once, when the demon was slain,
Bow in hand, quiver hung, for his hut made again.

IN THE FOREST

When the cry of the deer meanwhile reached Sita's ears,
She called Lakshman and said, with her now wakened fears,

"Go quickly! Your brother's in danger, I fear me!"
But Lakshman replied with a smile, "Lady, hear me!"

"He who can destroy the whole world with a glance,
"Cannot fall into danger by any strange chance"

When, by Vishnu moved, she used hard words to waken
New thoughts in his mind, Lakshman's purpose was shaken,

To th' gods he commended her, then went to follow
The one who, eclipse-like would Ravan's moon swallow

Now, when Ravan saw that his way had been cleared,
He in hermit's guise there before Sita appeared,

He who kept god and demons in such total flight,
That they ate not by day and could not sleep at night,

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 Himself now afraid, like a dog that is seeking
To steal, looking all ways came furtively sneaking,

His feet set in evil ways, counting no cost,
Ev'ry trace of strength wisdom and glory now lost

He told stories to Sita of customs and laws,
Giving kindly ways threatening and love is his cause

She replied Tho in guise of the saintly you speak,
"Full of evil and wrong are the things that you seek"

Then his true name and form demon Ravan displayed,
Sita, seeing and hearing was deathly afraid,

She replied, as she rallied her courage and will,
"Wretch! My husband is coming! Stand off and stand still!"

"You are doomed demon ruler you're n' well nigh dead
'Like a rabbit that would with a lioness wed"

At these words shame and wrath moved him more than before
At heart feeling "Here's one to enjoy and adore!"

दोहा २९

क्रोधवत तब गवन लीन्हसि रथ बैठाइ ।

चला गगनपथ आतुर भय॑ रथ हॉकि न जाइ ॥

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DOHA 29

Then he seized Sita roughly and angrily, and in
His chariot waiting there placed her;
Altho' from his trembling he scarcely could drive,
Thro' the air to his dwelling he raced her.

चौपाई ३१

हा जगदीम बीर रघुगया । केहि अपराध विसारेहु दाया ॥
आरनि हरन सग्न मुखदायक । हा रघुकुल सरोज दिननायक ॥
हा लछिमन तुम्हार नहि दोमा । सो फलु पायउं कीन्हेउं रोमा ॥
विविध बिलाप करनि बैदेही । भरि कृष्ण प्रभु दूरि मनेही ॥
विपनि मोरि को प्रभुहि सुनावा । पुरोडाम चह गमभ खावा ॥
सीता कै बिलाप मुनि भारी । भए चगचर जीव दुखारी ॥
गीधगज सुनि आग्न बानी । रघुकुलनिलक नारि पहिचानी ॥
अधम निमाचर लीन्ह जाई । जिमि मलेछ वम कपिला गाई ॥
सीते पुत्रि कर्मि जनि त्रामा । करिहउं जानुधान कर नामा ॥
धावा क्रोधवन खग कैमे । छृटु पवि परवन कहु जेमे ॥
रे रे दुष्ट ठाठ किन होही । निर्भय चलेमि न जानेहि मोही ॥
आवन देखि कृनान ममाना । किरि दमकधर कर अनुमाना ॥
को मैनाक कि खगपनि होई । मम वल जान महित पति मोई ॥
जाना जग्ठ जटायू एहा । मम कर तीरथ छाँटिहि देहा ॥
मुनन गीध क्रोधानुर धावा । कह मुनु रावन मोर मिखावा ॥
तजि जानकिहि कुमल गृह जाहू । नाहि न अस होइहि वहुबाहू ॥
गम रोप पावक अनि घोग । होइहि सकल मलभ कुल तोग ॥
उतरु न देत दमानन जोधा । तर्वाहि गीध धावा करि क्रोधा ॥
धरि कच विर्ग्थ कीन्ह महि गिग । मोनहि गम्बि गीध पुनि फिरा ॥
चोचन्ह मारि विदारेमि देही । दड एक भइ मुरुछा तेही ॥
तब मक्रोध निसिचर खिसिआना । काढेमि परम कराल कृपाना ॥
काटेमि पंख परा खग धरनी । मुमिरि गम करि अदभुत करनी ॥
सीनहि जान चढाइँ वहोरी । चला उताइल त्रास न थोरी ॥

करति विलाप जाति नभ सीता । व्याध विवम जनु मृगी मभीता ॥
 गिरि पर वैठे कपिन्ह निहारी । कहि हगि नाम दीन्ह पट डारी ॥
 एहि विधि सीतहि सो लै गयऊ । वन अमोक महं राघव भयऊ ॥

CHAUPAI 31

She cried out, "O my Rama, world-ruler and brave,
 "What have I done, that you have forgotten to save?
 "Help me, thou to Raghu's line as sun to the bloom,
 "In whom seekers find peace and all ills meet their doom.
 "Alas, Lakshman! That I was with anger inflamed;
 "I have reaped my own fruit; you are not to be blamed."

She raised loud laments at this sudden disaster,
 "Far off is my dear one, benign lord and master;
 "There's no one to tell him the things I am suff'ring,
 "That here's an ass trying to eat the gods' off'ring."

As Sita's loud cries and laments reached their ears,
 Ev'ry soul was beset with new anguish and fears.

King of Vultures. Jatayu, the troubled voice knew
 Of the wife of the gem in the line of Raghu;
 That some demon was taking her off he could tell,
 As tho' heav'n's sacred cow into unclean ha'ls fell;
 "Do not give way to fear, daughter Sita," he cried,
 "This vile monster shall by me at once be destroyed."

With a cry, upon Ravan he angrily rushed,
 Like a thunder-bolt thrown that a mountain be crushed;
 "Villain! How dare you go on with such a high hand?
 "You know well who I am! Stop and make here your stand!"

When Ravan saw Jatayu come like the thunder
 Of death, he turned round and began thus to wonder:
 "It must be Mount Mainak* or king of the birds,†
 "But they both know my strength, that it equals their lord's."

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* A huge winged mountain.

† Garur, the great eagle, king of all birds.

Then, "It's aged Jatayu," he said, "at my hands,
 "As death's pilgrim, release from the flesh he demands."
 The great vulture at this rushed with hot angry cries,
 "Listen, Ravan, and give heed to what I advise,
 "Give up Janki and to your home safely return,
 "If you don't, tho' you've these many hands you will learn
 "That a fierce flaming fire is the Lord Rama's wrath
 "To burn up your whole fam'ly with you like a moth"
 When no word the ten-headed warrior gave him,
 The rage of the vulture yet more fiercely drove him,
 He seized his hair, from the ear threw him below,
 Sheltered Sita behind him and turned to his foe,
 With the blows of his beak that great body he rent,
 There a whole hour the demon lay helpless and faint,
 Then he rose up all heated with rage thro' and thro',
 And against the great vulture his monstrous sword drew,
 He cut off the bird's wings, who fell straight to the earth,
 With his thoughts upon Rama's divine deeds and worth
 In his chariot Ravan once more Sita placed,
 And with no small alarm he drove off in great haste
 Sita wailed and wept as thro' the skies she was borne,
 Like a fawn when by hunter's hand from the herd torn,
 On the hills she saw monkeys perched, and with a call
 On the name of Lord Vishnu a scarf she let fall
 Ravan, thus taking Sita to Lanka that day,
 In the grove of Asoka trees placed her to stay

दोहा ३०

हारि परा खल बहु विधि भय अरु प्रीति देखाइ ।
 तब असोक पादप तर राखिमि जतन कराइ ॥
 जेहि विधि कपट कुरग सँग धाइ चले सीराम ।
 सो छबि सीता राखि उर रटति रहति हरिनाम ॥

DOHA 30

Ravan tried hard, but failed, by endearments and threats,
To win Sita, as for her he lusted,
At last in the grove 'neath the trees had to leave her,
With all of his efforts exhausted.

On Lord Vishnu constantly calling for aid,
Sita—seeking for peace—in her mind
Rama's image as last she had seen him, when he
Went to hunt the deer, fondly enshined.

चौपाई ३२

रघुपति अनुजहि आवत देखी । वाहिज चिना कीन्हि विमेपी ॥
जनकसुना परिहरिहु अकेली । आयहु तान वचन मम पेली ॥
निमिन्त निकर फिरहि वन माही । मम मन सीना आम्रम नाही ॥
गहि पद कमल अनुज कर जोगी । कहेत नाथ कलु मोहि न घोगी ॥ ८८९
अनुज ममेन गण प्रभु तहना । गोदावरि तट आम्रम जहर्वा ॥
आम्रम देवि जानकी हीना । भग विकल जम प्राकृत दीना ॥
हा गुनवानि जानकी सीना । स्प सील व्रत नम पुनीता ॥
लक्ष्मिन ममुभाग वहु भाँती । पल्त चले लता नम पानी ॥
हे खग मृग हे मधुकर घेनी । तुम देखी सीना मृगनेनी ॥ §
वजन मुक कपोत मृग मीना । मध्यप निकर को ला प्रवीना ॥
कुद कली दाडिम दामिनी । कमल मगद गमि अहिभामिनी ॥
वरुन पाम मनोज धनु हमा । गज वेहरि निज मुनन प्रममा ॥
स्त्रीफल कनक कदलि हगपाही । नरु न मक मकुच मन माही ॥
मुनु जानकी तोहि विन आज । हगये सकल पा जनु राजू ॥
किमि सहि जान अनख तोहि पाही । प्रिया वेगि पग्नामि कग नाही ॥
॥ एहि बिधि खोजन विलयन स्वामी । मनहु महा विरही अँ कामी ॥
पूरनकाम गम मुखगमी । मनुज चरित कर अज अविनामी ॥
आगे परा गीधपति देखा । मुमिगन गम चरन जिन्ह रेखा ॥

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CHAUPAI 32

When Rama saw Lakshman had come in a hurry,
His mind was beset with deep questioning worry'

"You've come, brother, leaving there Sita alone,
 "Disregarding my word and the fealty you own;
 "Around in these woods great and dread demons wander;
 "My mind tells me Sita's not in our hut yonder."

Said Lakshman, as on Rama's feet he lay hold,
 "Lord, it is not my fault," and his story he told.

Rama then with his brother went back to the place
 Of the hut on Godavari's bank; when no trace

Could he find of his dearest one, Rama began
 To be troubled and cried like a mere common man:

"O my Sita! In whom can all virtues be traced,
 "Janki, charming and faithful, devoted and chaste!"

Tho' his brother tried all help and comfort to bring,
 Rama went to ask trees, plants, leaves—everything,

"Tell me trees, tell me deer, tell me birds and bee-swarms,
 "Have you seen fawn-eyed Sita, the home of all charms?

"Now the birds—wagtails, parrots and doves; all the fish,
 "Deer and bees; cuckoos too skilled as any could wish;

"The sweet jasmine and lotus and pomegranate flow'rs;
 "Gliding snakes; lightning flashes; moon bright'ning night's hours;

"Bright star clusters; the elephant, lion and swan,
 "Can again hear their praise with fair Sita's charm gone;

"Custard-apple, banana, and finest fruit trees
 "Can rejoice without fear, knowing now they will please!"

"Listen, Sita! How these without you with one voice,
 "As tho' winning a kingdom, all wildly rejoice!

"O my dear, how their selfish pride can you endure?
 "Why not come into sight and your own rights secure?"

The Lord thus went seeking in great agitation,
 Like all ardent lovers in love's separation;

Here Rama, whose wish is supreme joy's full ocean,
 Beyond birth and death, shares man's ways and emotion.

Still seeking, he saw the great Vulture-king lying,
With thoughts on the Lord's footprints as he lay dying.

दोहा ३?

कर मगोज मिर परमेत कृगामिन् रघुवीर ।
निरग्वि गम छवि धाम मुख विगत भडं सव पीर ॥

DOHA 31

The ocean of grace, Raghbir, laid his lotus-
Like hands on the poor vulture's head;
Rama's face, the true home of all loveliness, seeing,
All pains of the sufferer fled.

चौपाई ३३

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तव कह गोप वचन वरि धीग । मुनहु गम भजन भव भीग ॥
नाथ दमानन यह गति कीन्ही । तेहि खल जनकमुता हरि लीन्ही ॥
ले दच्छन दिमि गयउ गोमाई । विलपनि अति कुररो को नाई ॥
दरम लागि प्रभु राखेत प्राना । चलन चहत अव कृगानिधाना ॥
गम कहा ननु गवहु ताना । मुख मुमुकाढ कही तेहि नाना ॥
जा कर नाम मगत मुख आवा । अयमउ मुकुत होड मुनि गावा ॥
मो मम लोचन गोचर आगे । गर्वो देह नाद केहि खागे ॥
जल भरि नयन कर्हाह रघुगई । नात कर्म निज । गति पाई ॥
परहित वम जिन्ह के मन माही । निन्ह कहु जग दुर्लभ कछु नाही ॥
ननु नजि नात जाहु मम धामा । देउं काह तुम्ह पूर्णकामा ॥

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जटायु-मरण

CHAUPAI 33

Said the bird, as he rallied and on to life held,
“Hear me, lord, thou by whom all life's ills are dispelled!

“The great ten-headed demon committed this crime,
“Janak's daughter has he carried off at this time;

“He has taken her, master, away to the south;
“As she went, wailing bird cries were heard from her mouth;
“Gracious lord, looking for you I've held on to life;
“Now I'm ready to leave this world's trouble and strife.”

Rama said, "My dear friend, keep your body a-while."
 But the Vulture-king answered him thus with a smile,
 "He whose name," scriptures say, "if it fills the last breath,
 "Gives the base-born deliv'rance of soul at his death,
 "Here before my own eyes he in living form stands;
 "Need I make of this body, then, further demands?"
 Raghurai, as his tears flowed, then answered, "My friend,
 "By your own deeds you're brought to life's happiest end;
 "He who for others' welfare to deeds is inspired
 "Can with ease win to any estate that's desired!
 "Leave this frame and in my realm eternally live;
 "The fulfilment of all desires to you I give.

दोहा ३२

सीता हरन तात जनि कहहु पिना मन जाइ ।
 जौं में राम त कुल महित कहिहि दमानत आइ ॥

DOHA 32

"("When you get to that realm and my father you see,
 "Do not tell him that Sita is taken from me;
 "If I truly am Rama, then Ravan I'll kill
 "With his fam'ly; himself then my father he'll tell")

चौपाई ३४

गीध देह तजि धरि हरि रूपा । भूपन वहु पट पीन अनूपा ॥
 स्याम गात विमाल भुज चारी । अस्तुति करन नयन भरि वारी ॥

CHAUPAI. 34

Then this form the bird left, and as Vishnu revered,
 Clad in bright yellow clothes and fine jewels appeared,
 With his four mighty arms and his body dark-hued,
 And eyes tear-filled; this theme of praise thus he pursued:

¶ This bracketed portion is not in Growse, but is in my Hindi version as an inserted Doha.

छन्द ८

जय गम स्प अनूप निर्गुन मगुन गुन प्रेग्क मही ।
 दमसीम बाहु प्रचड खडन चड मग मडन मही ॥
 पाथोद गान मरोज मुख गजीव आयन लोचन ।
 निन नौमि गम कृपाल बाहु विमाल भव भय मोचन ॥
 बलमप्रमेयमनादिमजमव्यक्तमेकमगोचर ।
 गोविद गोपर द्वद्वहर विजानधन धर्मनाथर ॥
 जे गम मत्र जपन मन अनन जन मन रजन ।
 निन नौमि गम अकाम प्रिय कामादि खल दल गजन ॥
 जेहि मृति निरतर ब्रह्म व्यापक विरज अज कहि गावही ।
 कर्ग ध्यान ज्ञान विगग जोग अनक मुनि जेहि पावही ॥
 सो प्रगट कर्ना कद सोभा वुद अग जग मोहर्ड ।
 मम हृदय पकज भुग अग अनग वहु छवि सोहर्ड ॥
 जो अगम मुगम मुभाव निर्मल अमम सम सीतल मदा ।
 पम्यति ज जागी जनन करि करन मन गो वम सदा ॥
 सो गम रमानिवाम सनन दाम वम त्रिभुवन धनी ।
 मम उर वमउ सो समन समृति जाम कीरति पावनी ॥

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जटायु-मरण

CHHAND 8

“Glory, Rama! The praise, Of thy wonderful ways,
 “Finite, infinite, all forms inspires;
 “Thy great arrow and bow, Kills the ten-headed foe
 “Mighty-armed, meeting all earth’s desires”

“Body cloud-like and face, Like the lotus in grace,
 “Two large eyes like the lotus in hue;
 “Thou with both mighty arr Wilt dispel earth’s alarms;
 “I give praise, Kindly One, as is due.”

“Of great power and worth, No beginning or birth,
 “Whom tho’ unseen none hide, none divide;
 “Beyond senses, yet sense Sharing, killing pretence;
 “Wisdom deep, by whom all things abide.”

८९४

“Saints who on thy name call, Potent pray'r above all,
 “In their soul find unending, deep joy;
 “Thee I praise, who dost hold, those to lustfulness cold
 “Always dear, and lust's hosts wilt destroy.
 “Scriptures hymn thee always, Timeless Spirit they praise,
 “All-indwelling, beyond birth and feeling;
 “Whom countless saints found, By their learning profound,
 “Truth and self-control; union thus sealing.
 “As in him they trace, Fullest glory and grace,
 “Living-lifeless, all things are entranced.
 “Part or whole room he'll find, In my heart, as enshrined
 “In the bloom the bee—charm thus enhanced.
 “Beyond all, yet so near; Like, yet unlike all here,
 “Pure by nature, always self-possessed;
 “Whom the saintly attain, When with effort and pain,
 “Flesh and sense, mind and work are suppressed.
 “He who Lakshmi enfolds, And all worlds ever holds
 “As his wealth, yet by servants held fast;
 “Pure in glory, may he, Make his dwelling with me,
 “And from re-birth's chains free me at last!”

दोहा ३३

अविर्ग्ल भगति माँगि वर गीध गयउ हरिधाम ।
 तेहि की क्रिया जथोचित निज कर कीन्ही गम ॥

DOHA 33

As his boon asking faithful devotion, the bird
 For the realm of the blessed departed;
 Then Rama performed with his own hands all rites
 For his body—his one friend true-hearted.

चौपाई ३५

कोमल चित अति दीनदयाला । कान बिनु रघुनाथ कृपाला ॥
 गीध अधम खग आमिष भोगी । गति दीन्हीं जो जाचन जोगी ॥

सुनहु उमा ने लोग अभागी । हार्ग नजि होहि विषय अनुगगी ॥
 पुनि भीतहि खोजत द्वौ भार्द । चले विलोक्त वन वद्वनार्द ॥
 सकुल लता विटप घन कानन । वहु खग मृग तहं गज पचानन ॥
 आवत पथ कवथ निगाना । तहि मव कही माप के वाना ॥
 दुरवामा मोहि दीन्ही मापा । प्रभु पद देखि मिटा सो पापा ॥ §
 सुनु गर्धव कहउ मे तोही । मोहि न मोहाद व्रत्यकुल द्रोही ॥

CHAUPAI 35

The god Raghunath, tho' no cause can be shown,
 In his grace tender-hearted, the humble will own,
 This flesh-eater, the meanest of birds, thus attained
 To that state which the saintly have sought and scarce gained

८९५

(Listen, Uma, said Siva, great trouble it brings,
 If forsaking the Lord, people seek after things)

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Seeking Sita, the two brothers looked here and there,
 Searching wood after wood, seeking always with care,
 These woods, where among many trees dense vines twisted,
 With all kinds of wild beasts and birds were infested

शबरी के
आश्रम मे

Lord Rama fought head-less Kāshyapa and smote him,
 The demon the tale of his curse then told o him

“Thus am I by curse of Durvasa the saint,
 “But the sight of your feet now removes all sin's taint”
 Said the Lord, “Listen, Gandharva, all those who tease
 “And torment priests and Brahmans me never can please,

दोहा ३८

मन क्रम बचन कपट नजि जो कर भूसुर सेव ।

मोहि समेत विरचि सिव वस ताके सब देव ॥

॥ Meaning “heavenly minister the former state of the youth cursed and given horrible demon shape

DOHA 34

“But whoever will faithfully serve them, with heart,
 “Mind and hand, and with nothing of guile,
 “Upon Brahma and Siva and all gods with me,
 “For our help can depend all the while

चौपाई ३६

सापत ताडत पर्य प कहता । विप्र पूज्य अम गावहि सता ॥
 पूजिअ विप्र सील गुन हीना । सूद्र न गुन गन ज्ञान प्रबीना ॥
 दुष्टौ धेनु दुही सुनु भाई । साधु रासभी दुही न जाई ॥
 कहि निज धर्म ताहि समुभावा । निज पद प्रीति देखि मन भावा ॥
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 896
 रघुपति चर्गन कमल मिरु नाई । गयउ गगन आपनि गनि पाई ॥
 ताहि देह गनि गम उदारा । सवरी के आत्रमु पगु धारा ॥
 मवरी देखि राम गृहं आए । मुनि के वचन समुझि जियं भाए ॥
 सरसिज लोचन वाहु बिसाला । जटा मुकुट मिर उर वनमाला ॥
 स्याम गौर सुदर दोउ भाई । मवरी परी चर्गन लपटाई ॥
 सादर जल लै चर्गन पर्वारे । पुनि सुदर आमन बैझरे ॥

CHAUPAI 36

“The saints say, ‘Revere Brahmans, tho’ they abuse you
 “‘And curse you, and often spitefully use you,’

“The Brahman revere, tho’ of vile ways and spirit,
 “But no base-born man, tho’ of learning and merit,
 “We milk the cow, tho’ of bad temper and ways,
 “But we do not the ass, tho’ it meekness displays.”

Telling thus of his duty, and now greatly pleased
 By the love he showed, Rama the demon released;

At the lord’s lotus feet bowed the demon his head,
 And attained his true state as to heaven he sped.

Thus bliss to him giving, Lord Rama kind-hearted
 For female saint Savari’s hermitage started.

As Rama came to her the woman rejoiced,
 Words of promise recalling which once saints had voiced;

When she saw the two brothers, one dark and one fair,
 With their eyes lotus-like and their heads crowned with hair,
 Strong of arm, flower garlands upon their breasts hung,
 Sabari fell before them and to their feet clung;
 She then brought water to them and washed their tired feet,
 And led each with respect to a charming soft seat.

दोहा ३५

कंद मूल फल मुरम अति दिग् गम कहं आनि ।
 प्रेम महित प्रभु खाए बारंवार वग्वानि ॥

DOHA 35

Then she brought of the best of her herbs, roots and fruits,
 And to Rama gave all, who in phrases
 Of thanks and warm love, as he hungrily ate them,
 Again and again sang her praises.

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चौपाई ३७

पानि जोरि आगे भइ ठाड़ी । प्रभुङि विलोकि प्रीति अनि वाढ़ी ॥
 केहि बिधि अस्तुनि करौ तुम्हारी । अधम जाति मे जड़मति भारी ॥
 अधम तें अधम अधम अनि नारी । तिन्ह महं मे मतिमंद अघारी ॥
 कह रघुपति सुनु भामिनि वाना । मानउ एक भगति कर नाता ॥
 जाति पाँति कुल धर्म बडाई । धन बल परिजन गुन चतुराई ॥
 भगति हीन नर सोहइ कैमा । विनु जल बारिद देखिअ जैमा ॥
 नवधा भगति कहउ तोहि पाही । मावधान सुनु धरु मन माही ॥
 प्रथम भगति संतन्ह कर सगा । दूमगि रनि मम कथा प्रसंगा ॥

शबरी के
आश्रम में

CHAUPAI 37

She stood there before him, her hands humbly folding,
 And said, as love deepened her dear Lord beholding,
 "Oh, how can I praise thee, my lord, as I should?
 "I of such humble birth and with mind dull as wood!
 "Lowest I of the low, inexperi'nced, untaught,
 "And a woman! I never shall praise as I ought!"
 "Listen, lady, to me!" Rama said, "But one bond
 "Do I own; bond of true faith all others beyond;

"Ties of fam'ly, true worship, high rank, wealth and fame,
 "Good relations, pow'r, virtue and skill men may claim;
 "But without loving faith, be he ever so proud,
 "A man has no more worth than a water-less cloud
 "I will tell of the nine kinds of faith men may find;
 "Listen carefully, storing my words in your mind:
 "As faith's first step, men love with the saintly to meet;
 "As the second, my story they love and repeat;

दोहा ३६

गुर पद पकज सेवा तीमरि भगति अमान ।
 चौथि भगति मम गुन गन करइ कपट तजि गान ॥

DOHA 36

"Service giv'n at the lotus-like feet of a teacher,
 "With lowly pure mind, is the third,
 "And the fourth is to sing of my virtues and deeds,
 "True and guileless in thought and in word

चौपाई ३८

मत्र जाप मम दृढ विम्बामा । पचम भजन सो वेद प्रकामा ॥
 छठ दम सील विरति वहु करमा । निरन निरतर मज्जन धरमा ॥
 मानवैं मम मोहि मय जग देखा । मो ते मन अधिक करि लेखा ॥
 आठवैं जथालाभ सतोपा । सपनेहुँ नहि देखइ परदोपा ॥
 नवम मरल सब मन छलहीना । मम भरोम हियं हरण न दीना ॥
 नव महुँ एकउ जिन्ह के होई । नारि पुरुष मचराचर कोई ॥
 सोइ अतिमय प्रिय भामिनि मोरे । सकल प्रकार भगति दृढ तोरे ॥
 जोगि बृंद दुरलभ शनि जोई । तो कहुँ आजु सुलभ भइ सोई ॥
 मम दरसन फल परम अनूपा । जीव पाव निज सहज सरुपा ॥
 जनकमुना कइ सुधि भामिनी । जानहि कहु करिवरगामिनी ॥
 पपा सरहि जाहु रघुराई । तहुँ होइहि सुग्रीव मिताई ॥
 सो सब कहिहि देन्न रघुबीग । जानतहुँ पूछहु मतिधीग ॥
 बार बार प्रभु पदे सिरु नाई । प्रेम सहित सब कथा सुनाई ॥



CHAUPAI 38

“Scripture says, To repeat mystic spells and sing praise,
 “Putting firm faith in me, is the fifth of these ways;
 “And the sixth—sense subdued, mind at peace, busy deeds
 “For self shunned, as all duties one faithfully heeds;
 “Seventh form is in all things to see me alone,
 “And yet more than me even the saintly to own;
 “The eighth—man is happy with what he possesses,
 “And no thought of other’s faults his mind obsesses;
 “To be without guile, frank with all, is the last,
 “And without joy or grief by my trust to hold fast.

“Creatures female or male, and of whatever kind,
 “If of nine forms of faith but one in them I find,

“They are therefore to me, lady, greatly endeared.

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“You in all kinds of faith tried and true have appeared;

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“You have therefore with ease to that happy state won,
 “Which saints hardly attain after all labours done;

“A clear vision of me most amazing fruit wins;
 “For that soul in its free perfect state life begins.

शबरी के
आश्रम में

“But tell where Janak’s daughter, unrivall[~] in grace,
 “We may find, if you’ve any news of her or race.”

She replied, “Raghurai, go to fair Pampa lake,
 “And with Sugriva, monkey king, there friendship make;

“If you talk with him, lord, he will soon tell you all;
 “But you know it, tho’ patiently on us you call.”

She bowed to him frequently as she repeated
 The whole story lovingly, there humbly seated.

छंद ९

कहि कथा सकल बिलोकि हरि मुख हृदयें पद पंकज धरे ।
 तजि जोग पावक देह हरि पद लीन भइ जहें नर्हि फिरे ॥
 नर बिबिध कर्म अधर्म बहु मत सोकप्रद सब त्यागहू ।
 बिस्वास करि कह दास तुलसी गम पद अनुरागहू ॥

CHHAND 9

Glad his face to behold, There her story she told,
As her heart o'er his lotus feet yearned;
One with him in love's flame, Leaving flesh, she then came
To the state whence none ever returned.

Give up evil pursuing, Your trust in your doing,
Your doctrines and cults bringing grief;
Tulsi Das says, O man, Here's a far better plan,
Trust in Rama with loving belief.

दोहा ३७

जाति हीन अघ जन्म महि मुक्त कीन्हि असि नारि ।
महामंद मन सुख चहसि ऐसे प्रभुहि विसागि ॥

DOHA 37

The lord gave full salvation to this low-born woman,
One born in and given to sin;
He is foolish and blind who, forsaking him, hopes
Peace and joy here and yonder to win.

चौपाई ३९

चले राम त्यागा बन सोऊ । अनुलित बल नर केहरि दोऊ ॥
बिरही इव प्रभु करत बिपादा । कहत कथा अनेक संबादा ॥ ६
लछिमन देखु बिपिन कइ सोभा । देखन केहि कर मनु नहि छोभा ॥
नारि सहित सब खग मृग बृंदा । मानहुँ मोरि करत हर्हि निदा ॥
हमहि देखि मृग निकर पराही । मृगी कहहि तुम्ह कहैं भय नाही ॥
तुम्ह आनंद करहु मृग जाए । कचन मृग खोजन ए आए ॥
सग लाइ करिनी कर लेहीं । मानहुँ मोहि सिखावन देही ॥
साम्ब सुचितित पुनि पुनि देखिअ । भूप सुसेवित बस नहिं लेखिअ ॥
राखिअ नारि जदपि उर माही । जुबती सास्त्र नृपति बस नाही ॥
देखहु नात बसंत सुहावा । प्रिया हीन मोहि भय उपजावा ॥

CHAUPAI 39

Their road taking, the brothers the woods left at length,
Lion-like in appearance, unrivalled in strength.

As he went, Rama mourned like a lover bereaved,
And by stories and talking his suff'ring relieved:
"Lakshman, look at the woods; heav'nly charm they reveal;
"Could a heart be so dead as its pow'r not to feel?
"Here the birds and beasts, each with its own happy mate,
"Seem to mock at my lonely and sorrowful state;
"When the male deer runs off, seeing me coming near,
"Then his mate cries out to him, 'You've nothing to fear!
"Be you thankful a poor common deer you were born;
"They a golden deer seek, such as you they would scorn.'
"The male elephant keeps his own mates within reach,
"As tho' to me a lesson I need he would teach;
"Woman, scripture and kings—all our trust may betray;
"Woman turns aside, tho' in one's bosom she lay;
"Scripture slips from the mind, tho' oft read and observed;
"Kings can never be trusted, tho' faithfully served.'
"Look, brother, the beauty of spring is delightful!
"But for me, apart from my dear one, it's frightful.

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पम्पा-सर पर
राम-लक्ष्मण

दोहा ३८

बिरह बिकल बलहीन मोहि जानेसि निपट अकेल ।
सहित बिपिन मधुकर खग मदन कीन्ह बगमेल ॥
देखि गयउ भ्राता सहित तासु झूत सुनि वात ।
डेरा कीन्हेउ मनहुँ तव कटकु हटकि मनजात ॥

DOHA 38

"The god of love, seeing me helpless and worried
"By this separation, had raided
"And over-run all my defences, by armies
"Of wood birds and honey bees aided.

"He sent out his spies and they told him that me
"With my brother alone they had found;
"And now, here having halted them, they at his word
"Have established their camp all around.

चौपाई ४०

बिटप बिसाल लता अरुक्षानी । बिबिध वितान दिए जनु तानी ॥
 कदलि ताल बर धुजा पताका । देवि न मोह धीर मन जाका ॥
 बिविध भाँति फूले तरु नाना । जनु वानैन बने बहु बाना ॥
 कहुँ कहुँ सुंदर बिटप सुहाए । जनु भट बिलग बिलग होइ छाए ॥
 कूजत पिक मानहुँ गज माते । ढेक महोख ऊंट बिसराते ॥
 मोर चकोर कीर वर बाजी । पागवत मगल सब ताजी ॥
 तीतिर लावक पदचर जूथा । बरनि न जाड मनोज बरूथा ॥
 रथ गिरि मिला दुदुभीं झरना । चातक वंदी गुन गन बरना ॥
 मधुकर मुखर भेरि सहनार्द । त्रिविध वयारि वसीठी आई ॥
 चतुरगिनी सेन संग लीन्हे । बिचरन मबहि चुनौती दीन्हे ॥
 लछिमन देखत काम अनीका । रहहि धीर तिन्ह कै जग लीका ॥
 एहि के एक परम बल नारी । तेहि ते उवर मुभट सोइ भारी ॥

CHAUPAI 40

RAMA AND
LAKSHMAN
AT LAKE
PAMPA



“All the huge trees, with creepers and vines overhead,
 “Are the army and varied pavilions they’ve spread;
 “Palms and plantains are streamers and flags they have raised,
 “Seeing which all but heroes must tremble amazed;
 “Shrubs and bushes with all kinds of blossoms displayed,
 “Are his bowmen with bows and shafts round us arrayed;
 “The great glorious trees seen on every hand
 “Are his heroes and knights waiting here his command;
 “Shrieking koels are elephants restless and wild;
 “Cranes and herons are camels and mules strong and mild;
 “Peacocks, pheasants and parrots are handsome war steeds;
 “Ducks and doves common horses for quieter needs;
 “He has foot soldiers too, partridges here and quails—
 “To describe Love’s great army my tongue’s power fails;
 “Hills and rocks are his chariots, the water-falls drums;
 “Chatt’ring birds are his bards singing praise as he comes;

“Music rises with songs from the humming of bees,
 “And his herald is each fragrant, gentle, cool breeze;
 “He takes with him this army wherever he goes,
 “And before all he meets his proud challenge he throws.
 “Lakshman, he who can face this great army unmoved
 “Is a man indeed, by the whole world well approved;
 “But in Woman lies Love’s greatest weapon and might;
 “He’s a hero indeed who can win in this fight.

दोहा ३९

तात तीनि अनि प्रवल वल काम क्रोध अरु लोभ ।
 मुनि विज्ञान धाम मन कर्गहि निमिप महुं छोभ ॥
 लोभ के इच्छा दंभ वल काम के केवल नारि ।
 क्रोध के पश्च प्रवचन वल मुनिवर कहहि विचारि ॥

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DOHA 39

“There are three mighty enemies—Passion and Anger
 “And Greed—each one evil and fierce;
 “In a moment they often the saintly and wise
 “Man’s defences can break down and pierce.
 “The strength of Greed lies in base pride and desire,
 “That of Anger in false and harsh speech,
 “That of Passion lies simply in Woman—a truth
 “That all saintly and thoughtful men teach.”

पम्पा-मर पर
गम-लक्ष्मण

चौपाई ८१

गुनातीन मचगचर्ग स्वामी । गम उमा मव अंतर्जामी ॥
 कामिन्ह के दीनता देखाई । श्रीराम के मन विरति दृढ़ाई ॥
 क्रोध मनोज लोभ मद माया । छूटहि सकल राम की दाया ॥
 सो नर इंद्रजाल नहिं भूला । जा पर होइ सो नट अनुकूला ॥
 उमा कहजै में अनुभव अपना । सत हरि भजनु जगत सब सपना ॥
 पुनि प्रभु गए सरोबर तीरा । पंपा नाम सुभग गंभीरा ॥



संत हृदय जस निर्मल बारी । बाँधे धाट मनोहर चारी ॥
जहाँ तहाँ पिअहि बिबिध मृग नीरा । जनु उदार गृह जाचक भीरा ॥

CHAUPAI 41

(Says Siva, Beyond finite virtues and features,
All hearts he knows, Uma, the lord of all creatures;
Yet showed he distress as a lover in trial;
He thus strengthens patient hearts in self-denial.
From pride, passion, anger, delusion and greed,
By the mercy of Rama all souls may be freed;
The man whom the great Chief Magician has favoured,
From snares of false feeling and thought is delivered.
I tell what I know from experi'nce and feel;
All the world is a dream, only his praise is real.)
Rama now made his way to the lake Pampa named,
Large and deep, for its charming fresh beauty far-famed;
Water pure as saint's soul it could always provide; ~
And its four fine approaches sloped down on each side;
Of its water to drink beasts of ev'ry kind came,
Like the beggars who throng homes of generous fame.

दोहा ४०

पुरइनि सघन ओट जल बेगि न पाइअ मर्म ।
मायाछन्न न देखिए जैसें निर्गुन ब्रह्म ॥
सुखी मीन मब एकरम अति अगाध जल माहिं ।
जथा धर्मसीलन्त के द्विन सुख संजुन जाहिं ॥

DOHA 40

The water was not at once noticed or found,
For a veil of leaves lay o'er the whole,
As the Discarnate Spirit Supreme is not known
When Illusion envelops the soul.



In the depth of the water, all happy together,
 There lay or swam all kinds of fish;
 Thus they passed their days as do the righteous and godly,
 In peace such as any could wish.

चौपाई ४२

बिकमे मरमिज नाना रगा । मधुर मुखर गुजन वहु भूंगा ॥
 बोलन जलकुक्कुट कलहमा । प्रभु विलोकि जनु करन प्रसमा ॥
 चक्रवाक वक खग ममुदाई । देखन बनइ वगनि नहि जाई ॥
 मुदर खग गन गिग मोहाई । जान पथिक जनु लेन बोलाई ॥
 नाल ममीप मुनिन्ह गृह छाए । नहु दिमि कानन विटप मुहाए ॥
 चपक बकुल कदव तमाला । पाटल पनम पगम रमाला ॥
 नव रात्र बुमिन तरु नाना । चचरीक पटली कर गाना ॥
 सीतल मद सुगध सुभाऊ । मनन वहड मनोहर वाऊ ॥
 कुहु कुहु कोकिल धुनि करही । सुनि रव मग्म ध्यान मुनि टरही ॥

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CHAUPAI 42

Water lilies of all kinds and colours there bloomed,
 Over which busy bees music made as they hummed;

Many water-fowls and stately swans raised their call,
 As tho' at the sight praising the great Lord of all.

As they watched them geese, long-legged cranes and other birds
 Rose in flocks—one can't fitly tell of them in words;

As the birds raised their voices in sweet, happy lays,
 They seemed calling the trav'lers to share in their praise.

Worthy saints by the shores of the lake huts had made,
 Behind which all around forest trees offered shade—

The *Champak*, *Kadamba*, *Baki* and *Tamala*,
 The *Patala*, *Panas*, *Palash* and *Rasala*;

Each tree was resplendent with new leaves and flow'rs,
 Amid which with their work and songs bees passed the hours;

Breezes fragrant and gentle, delightfully cool,
 All the time blew around and above the great pool;

पम्पा-मर पर
 राम-लक्ष्मण

Saints around from their pray'r and deep thought were enticed
By the calls that the cuckoos and doves sweetly voiced.

दोहा ४१

फल भाग्न नमि विट्प सब रहे भूमि निअगाइ ।
पर उपकारी पुष्प जिमि नवहि सुसंपति पाइ ॥

DOHA 41

The trees were so laden with fruit that their branches
Were bowed to the earth with their burden,
As generous men, given riches, become
Humbler still and not proud by this guerdon.

चौपाई ४३

देवि राम अनि रुचिर तलावा । मज्जनु कीन्ह परम सुख पावा ॥
देखी सुदर तरुवर छाया । बैठे अनुज महित रघुगाया ॥
तहं पुनि मकल देव मुनि आए । अस्तुनि करि निज धाम मिधाए ॥
बैठे परम प्रमन कृपाला । कहत अनुज मन कथा-रमाला ॥
विरहवन भगवनहि देवी । नारद मन भा मोच विमेपी ॥
मोर माप करि अगीकाग । सहत राम नाना दुख भाग ॥
एमे प्रभुहि विलोकउं जाई । पुनि न वनिहि अम अवसर आई ॥
यह विचारि नारद कर बीना । गाए जहों प्रभु सुख आसीना ॥
गावन राम चरित मृदु वानी । प्रेम महित वहु भाँति ववानी ॥
करत दडवन लिए उठाई । गखे वहुत वार उर लाई ॥
स्वागत पूँछि निकट बैठाए । लछिमन मादर चरन पवारे ॥

CHAUPAI 43

Seeing this lovely lake, Rama's mind was relieved;
When he bathed in it, greater joy still he received;
Then he sat in the shade of the beautiful trees,
With his brother, and found further comfort and ease.
There to welcome them came saintly sages and gods,
Who returned, their hearts filled with praise, to their abodes,



The Kindly One in quiet happiness seated,
To Lakshman some interesting stories repeated.

Saint Narad was greatly distressed and disturbed,
Seeing God Supreme in loss and suff'ring absorbed;
"He my curse has accepted," he thought, "that is why
"In this mourning and anguish I now see him lie,
"I will go to see in such a state such a lord;
"Life will never again such a vision afford."

Lute in hand, he set out with these thoughts in his mind,
Eager Rama, now resting in comfort, to find;

There the praise of his lord's ways in sweet tones he sang;
Till with strains of devotion and love the woods rang;

He bowed in deep reverence as thus he praised him,
Then Rama embraced him with warmth as he raised him,
And asked how he fared as he gave him a seat;
Lakshman also, with due respect, bathed Narad's feet.

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दोहा ४२

राम-नारद-
संवाद

नाना विधि विनती करि प्रभु प्रसन्न जियं जानि ।
नारद बोले वचन तब जोरि सरोऽपि पानि ॥

DOHA 42

The saint offered praise and petitions, now knowing
At heart that his lord was well pleased;
Then with lotus-like hands folded and humble words,
He addressed him again with mind eased:

चौपाई ४६

सुनहु परम उदार रघुनाथक मुद्र अगम मुगम वरदायक ॥
देहु एक बरु माँगड़े स्वामी । जद्यपि जानत अंतरजामी ॥
जानहु मुनि तुम्हं मोर सुभाऊ । जन सन कबहुँ कि करउँ दुराऊ ॥
कबन बस्तु असि प्रिय मोहि लागी । जो मुनिबर न सकहु तुम्ह माँगी ॥

जन कहुँ कछु अदेय नहि मोरें । अस बिस्वास तजहु जनि भोरें ॥
 तब नारद बोले हरषाई । अस वर माँगउ करउ छिठाई ॥
 जद्यपि प्रभु के नाम अनेका । सुति कह अधिक एक तें एका ॥
 राम सकल नामन्ह ते अधिका । होउ नाथ अघ खग गन बधिका ॥

• CHAUPAI 44

“Listen, Rama, whose glory and goodness abound,
 “Blessing all men, both hardly and easily found!

“O my master, to you ev’ry heart is well-known,
 “Yet I venture to ask of you one boon alone.”

Rama answered, “My nature, O saint, you’ve discerned,
 “That by me men are never avoided or spurned;
 “There is nothing, tho’ dear to me, I would with-hold
 “From one saintly like you, if your wish is once told;
 “Not a thing that to one true to me I’d not give;
 “Saintly one, without doubt in this confidence live!”

Then Saint Narad thus joyfully made his reply,
 “As I dare to approach you, but one pray’r have I;
 “It is this, lord—Altho’ you possess many names,
 “And tho’ scripture for each one supremacy claims,
 “May in pow’r the name Rama all others transcend,
 “And like fowlers with bird-flocks, bring sin to an end.

दोहा ४३

राका रजनी भगनि तब राम नाम सोइ सोम ।
 अपर नाम उडगन बिमल बसहुँ भगत उर व्योम ॥
 एवमस्तु मुनि सन कहेउ कृपामिधु रघुनाथ ।
 तब नारद मन हर्ग्य अति प्रभु पद नागउ माथ ॥

DOHA 43

“May this name, Rama, be as the brilliant full moon
 “In the sky of faith shining at night,
 “Dwelling thus in the heart of the faithful, and all
 “Other names be dim stars in its light.”



"It shall be so, indeed," thus to Narad the Ocean
Of Mercy, Lord Rama, avowed;
Then with rapturous joy in his heart, the great saint
At the feet of his lord humbly bowed.

चौपाई ४५

अति प्रसन्न रघुनाथहि जानी । पुनि नारद बोले मृदु वानी ॥
राम जबहि प्रेरेत निज माया । मोहेहु मोहि सुनहु रघुराया ॥
तब बिबाह मैं चाहउँ कीन्हा । प्रभु केहि कारन करै न दीन्हा ॥
सुनु मुनि तोहि कहउँ सहरोसा । भजहिं जे मोहितजि सकल भरोसा ॥
करउँ सदा तिन्ह कै रखवारी । जिमि बालक राखइ महतारी ॥
गह सिसु बच्छ अनल अहि धाई । तहैं राखइ जननी अरगाई ॥
प्रौढ भएँ तेर्हि सुत पर माता । प्रीति करइ नहिं पाछिलि बाता ॥
मोरे प्रौढ तनय सम ज्ञानी । बालक सुत सम दास अमानी ॥
जनहि मोर बल निज बल ताही । दुहु कहैं काम क्रोध रिपु आही ॥
यह विचारि पंडित मोहि भजहीं । पाएहुँ ज्ञान भगति नहिं तजहीं ॥ §

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CHAUPAI 45

As in Raghunath's kindness the saintly one basked,
Of his lord in a soft voice this question he asked:
"You will, with me my lord, the occasion recall,
"When by blind fascination you caused me to fall;
"I wished to be wed, but my fond hope miscarried;
"Lord, why did you not permit me to be married?"
Said Rama, "I'll tell you, if wrath you'll restrain;
"Those who worship me, all other hopes counting vain,
"Over them constantly I maintain watch and ward,
"As a mother her children will faithfully guard;
"If an infant should run to a serpent or fire,
"Mother snatches it up and frustrates its desire;
"Later, when the same child comes of age and matures,
"Mother love in new forms its expression secures.

राम-नारद -
संवाद

“Saints and sages are sons who have reached mature years;
 “Humble worshippers infants exposed still to fears;
 “Saints can trust their own pow’r; humble folks in me hide;
 “But both have as their foes anger, passion and pride;
 “Knowing this, by the wise humble pray’r is maintained;
 “In them, tho’ learned, loving trust never restrained.

दोहा ४४

काम क्रोध लोभादि मद प्रबल मोह के धारि ।
 तिन्ह महें अनि दारून दुखद मायारूपी नारि ॥

DOHA 44

“Anger, lust, greed and pride, and such passions as these
 “Go to make up Illusion’s swift torrent;
 “The worst evil, Woman, Illusion Incarnate,
 “Brings pain, fear and all things abhorrent.

चौपाई ४६

सुनु मुनि कह पुरान मृति सता । मोह विपिन कहुं नारि वसता ॥
 जप तप नेम जलात्मय ज्ञारी । होइ ग्रीषम सोपइ सब नारी ॥
 काम क्रोध मद मत्सर भेका । इन्हहि हरप्रद बरपा एका ॥
 दुर्बासना कुमुद समुदाई । तिन्ह कहें सरद सदा सुखदाई ॥
 धर्म सकल सरसीरुह वृंदा । होइ हिम तिन्हहि देति दुख मदा ॥
 पुनि ममना जवास बहुनाई । पलुहइ नारि मिसिर रितु पाई ॥
 पाप उलूक निकर सुखकारी । नारि निविड रजनी अँधिआरी ॥
 बुधि बल सील सत्य सब मीना । वनसी सम त्रिय कहहि प्रबीना ॥

CHAUPAI 46

“Scripture and saintly souls all say, woman’s like spring,
 “In illusion’s wood life to old trees she can bring;
 “She is like summer heat drying up ev’ry pool—
 “Worship, temp’rance and pray’r—that keeps life fresh and cool;
 “By her, as in the rains gnats and frogs with one voice,
 “So do lust, pride and anger gair strength and rejoice;



“As in cool autumn all kinds of flowers revive,
 “So by woman’s touch evil desires come alive;
 “Water-lilies soon die touched by cold winter frost,
 “So where woman prevails true religion is lost;
 “As the season of dews brings abundance of weeds,
 “Woman stimulates proud, selfish longings and deeds;
 “Woman, like the dark night to the then happy owl,
 “Opportunity gives to things sinful and foul;
 “Man’s strength, wisdom, virtue and truth are like fishes;
 “The hook, woman, catches and kills all she wishes.

दोहा ४५

अवगुन मूल मूलप्रद प्रमदा मव दुख खानि ।
 ताने चीन्ह निवारन मुनि में यह जियं जानि ॥

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DOHA 45

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“The root of all evil, the source of all trouble,
 “Is woman; thus man is tormented;
 “I guard my own well, saintly one, these things knowing,
 “And therefore your marriage prevented.”

गम-नारद-
संवाद

चौपाई ६३

॥ सुनि रघुपति के बचन मुहाए । मुनि तन पुरु नयन भरि आए ॥
 कहहु कवन प्रभु के अभि रीती । सेवक पर ममना अरु प्रीती ॥
 जे न भजहिं अम प्रभु भ्रम त्यागी । ज्ञान रंक नर मद अभागी ॥
 पुनि सादर बोले मुनि नारद । सुनहु गम विज्ञान विमारद ॥
 सतन्ह के लच्छन रघुवीर । कहहु नाथ भजन भव भीर ॥
 सुनु मुनि संतन्ह के गुन कहऊँ । जिन्ह ते मैं उन्ह के वम रहऊँ ॥
 षट विकार जित अनध अकामा । अचल आकचन सुचि सुखधामा ॥
 अमितबोध अनीह मितभोगी सत्यसार कबि कोविद जोगी ॥
 सावधान मानद मदहीना । धीर धर्म गति परम प्रबीना ॥

CHAUPAI 47

As to these fair words of his lord the saint listened,
 His body was thrilled and his eyes with tears glistened;

"No other lord," said he, "will care for his servant
 "In this way, with love always thoughtful and fervent;
 "If any in such a lord's service grows cool,
 "He's a pauper in knowledge, a poor luckless fool!"
 Then Saint Narad one more question humbly proposed;
 "All-wise Lord, by whom burdensome ills are disposed,
 "Tell me, master, the virtues and marks of true saints."
 He replied who dispels all life's troubles and plaints,
 "These, O saint, are the marks of the saintly and good,
 "By which I am persuaded to do as they would;
 "The six passionate moods they o'ercome; without sin,
 "Lust, or wealth, they to peace, strength and purity win;
 "Wise and learned, they seek and reach life's truest ends;
 "Quiet thinkers, bards, teachers and truth's faithful friends;
 "They are careful, avoiding conceit and false pride;
 "Wise in all ways of righteousness; trusted and tried.

दोहा ४६

गुनागार संसार दुख रहित विगत संदेह ।
 तजि मम चरन सरोज प्रिय तिन्ह कहुँ देह न गेह ॥

DOHA 46

"In them true virtue dwells; they are free from all doubt;
 "And all ills of this world they surmount;
 "Neither body nor home holds their love; nothing dear
 "But my lotus-like feet do they count.

चौपाई ४८

निज गुन स्वन सुनत सकुचाहीं । पर गुन सुनत अधिक हरषाहीं ॥
 सम सीतल नहि त्यार्गहि नीती । सरल सुभाउ सबहि सन प्रीती ॥
 जप तप ब्रत दम संजम नेमा । गुरु गोविंद बिप्र पद प्रेमा ॥
 सद्गुरु छमा मयूरी दाया । मुदिता मम पद प्रीति अमाया ॥
 बिरति बिबेक बिमेय बिज्ञाना । बोध जथारथ बेद पुराना ॥



दंभ मान मद करहि न काऊ । भूलि न देहि कुमारग पाऊ ॥
 गावहि सुनहि सदा मम लीला । हेतु रहित परहित रत सीला ॥
 मुनि सुनु सावन्ह के गुन जेते । कहि न सकहि सारद मुति तेते ॥

CHAUPAI 48

“They are always abashed at their own good report,
 “But when others are praised, gladly give their support;
 “Always calm, well-controlled, right they never forsake;
 “Honest-hearted, with all others love’s way they take;
 “Pray’r and praise, self-control, temp’iate ways they observe;
 “Their god, teachers and Brahmans they faithfully serve,
 “Kindness, friendliness, rev’ience, forbearance we trace
 “In them, but joyous love for me has supreme place; ९१३
 “Humble wisdom and self-less discernment are found
 “In them, with love for scripture and knowledge profound;
 “Never selfish or arrogant pride they display.
 “Nor by error or folly in evil paths stray;
 “Glad at all times to listen or sing of my deeds;
 “Self forgot, always ready to serve others’ needs;
 “Thus the virtues of saints are so many and great,
 “Far beyond even voices divine to relate.

913

913

राम-नारद-
सवाद

छन्द १०

कहि मक न सारद सेष नारद सुनत पद पंकज गहे ।
 अस दीनबंधु कृपाल अपने भगत गुन निज मुख कहे ॥
 सिर नाइ बारहि बार चरनन्हि ब्रह्मपुर नारद गए ।
 ते धन्य तुलसीदास आम बिहाद जे हरि रँग गए ॥

CHHAND 10

“Voice divinest the traits, Of the saint cannot praise.”
 Hearing this, at his feet Narad fell;
 “Of the worth of his own, The All-Gracious alone
 “Has the pow’r and has deigned thus to tell.”

With these words sung aloud, And head rev'rently bowed,
To the world of the gods Narad went.
Tulsi says, Truly blest, They who in the Lord rest,
All else leaving, on his love intent.

दोहा ४७

रावनारि जसु पावन गावहिं सुनहिं जे लोग ।
राम भगति दृढ़ पावहिं बिनु विराग जप जोग ॥
दीप सिखा सभ जुबति तन मन जनि होसि पतंग ।
भजहि राम तजि काम मद करहि सदा सतसंग ॥ §

DOHA 47

Those who hear of or sing praise of Ravan's foe Rama,
His fame, truly glori'us and pure;
Without pray'r, meditation and long self-denial,
True hearts of devotion secure.

Woman's just like a candle-flame; do not, my soul,
Moth-like fall into this and be burnt;
Giving up lust and pride, keep good comp'ny and worship
The Lord—this the lesson we've learnt.

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने तृतीयः सोपानः समाप्तः ॥

HERE ENDS THE THIRD BOOK, NAMED

IN THE FOREST,

The Third Stairway

of the Lake of Lord Rama's Life and Deeds,
which destroys all evil of this Evil Age.



सूक्तियाँ

[रामचरितमानस की कुछ चुनी हुई सूक्तियाँ अकागदि क्रम से नीचे दी गई हैं। अथम संख्या इस स्करण के पृष्ठ की मूचक है तथा दूसरी दोहे, चौपाई, छन्द या सोरठे के क्रम की।]

(अ) अनहुँ कीच तहाँ जहूँ पानी । ६६५, १८२ । अधहि लोचन लाभु मुहावा । ४३९, ३५४ । अब ईम आधीन जगु काहु न देड़ा दोपु । ७३७, २३६ । अघ कि पिसुनता सम कछु आना । धर्म कि दया मण्महिं हरिजाना ॥ १३७८, १०७ । अचल होहु अहिवात तुम्हाग । जब लगि गग जमुन जल धारा ॥ ५३५, ६९ । अनि अपार जे सरित वर जो नृप सेनु कगाहि । चढि पिपीलिको परम लघु विनु भ्रमु पार्गह जाहि ॥ २२, १३ । अनि मवग्यन जौ कर कोई । अनल प्रगट चदन ते होई ॥ १२३२, १०६ । अनल दाहि पीटन घनहि परमु बदन यह दड । १२७७, ३८ अनुचित उचित काजु किछु होऊ । ममुझि कर्ग्यि भल कह मवु कोऊ ॥ ७२१, २३१ । अनुचित उचित निचारु तजि जे पालहि पितु बैन । ते भाजन सुख मुजमु के बमहि अमर्गति एन ॥ ६५६, १५९ । अनुज वधू भगिनी मुन नारी । मुनु सठ कन्या सम ए चारी ॥ इन्हहि कुदृष्टि विलोकइ जोई । ताहि वधे कछु पाप न होई ॥ ९२८, ९ । अभिन दानि भर्ता बैदेही । अधम मो नारि जो सेव न तेही ॥ ८४२, ६ । अरथ नजहि बुझ .. रबसु जाता । ७५०, २५६ । अरिवस दैउ जिआवत जाही । मरनु नीक तेहि जाव न चाही ॥ ८८०, २१ । अस कवन सठ हठि काटि सुरनह वारि करिहि ववृरही । ९३०, १ । अहि अघ अवगुन नहि मनि गहई । हरइ गरल दुख दार्गिद दहई ॥ ६६७, १८८ । (आ) आरत कहहि विचारि न काऊ । सूझ जुआरिहि आपन दाऊ ॥ ७५२, २५८ । आरत काह न करइ कुकरमू । ६९०, २०४ । (ई) ईधनु पात किरात मिताई । ७४४, २५१ । (उ) उचित कि अनुवत किए विचारू । धरमु जाइ सिर पातक भारू ॥ ६५९, १७७ । उतर देइ सुनि रवामि रजाई । सो सेवकु लखि लाज लजाई ॥ ७६५, २६९ । उदासीन नित रहिअ गोसाई । खल परिहरिअ स्वान की नाई ॥ १३६५, १०२ । उमा जे राम चरन रत बिगत काम मद क्रोध । निज प्रभुमय देखहि जगत केहि सन करहि बिरोध ॥ १३७९, १०९ । उमा जोग जप ध्यान तप नाना मख ब्रत नेम । राम कृपा नहि करहि तसि जसि

सूक्तियाँ

निष्केवल प्रेम ॥ १२१३, ११४ । उमा दारु जोपित की नाहि । सबहि नचावत रामु गोसाई ॥ ९३१, ११ । उमा राम सम हित जग माही । गुरु पितु मातु बंधु प्रभु नाही ॥ ९३२, १२ । उमा संत कइ इहइ बड़ाई । मंद करत जो करइ भलाई ॥ १०१२, ४१ । (ऊ) ऊँच निवासु नीचि करतूती । देखि न सकहि पराइ विभूती ॥ ४७०, १२ । (ए) एक पिता के बिपुल कुमारा । होहि पृथक गुन सील अचारा ॥ १३३८, ८५ । (ओ) औह करै अपराध कोउ और पाव फल भोगु । अति बिचित्र भगवन्त गति को जग जानइ जोगु ॥ ५४५, ७५ । (क) कठिन करम गति जान विधाना । ७८०, २८२ । कतहुं सुधाइहु ते बड़ दोपू ॥ ३४९, २८५ । कनकहि बान चढ़इ जिमि दाहे । तिमि प्रियतम पद नेम निवाहे ॥ ६९१, २०५ । कबहुँक करि करुना नर देही । देत ईम विनु हेतु मनेही ॥ १२८४, ४२ । कबहुँ कि काँजी सीकरनि छीरसधु विनमाइ । ७२२, २२३ । कबहुँ कि दुख सब कर हित ताके । तेहि कि दग्धि परसमनि जाके ॥ १३७७, १०७ । कवि कोविद गावहि अस नीती । खल सन कलहु न थल नहि प्रीती ॥ १३६५, १०२ । कवि हि अरथ आखर वलु माँचा । अनुहरि ताल गतिहि नटु नाचा ॥ ७३३, २४१ । कमठ पीठ जामहि वह बारा । बध्या मुन वह काहुहि मारा ॥ फूलहि नभ बहु विधि फूला । जौव न लह सुख हरि प्रतिकूला ॥ १६००, ११७ । कर्ग जो करमु पाव फल सोई ॥ ५८८, ७७ । कर्ग स्वामि हित मेवकु सोई ॥ ६६९, १८६ । करमनाम जलु सुरसरि पर्गई । तेहि को कहहु सीस नहि धर्गई ॥ ६७८, १९८ । करम प्रधान विम्ब करि रामा । जो जम करइ सो तम फलु चाचा ॥ ७०७, २१९ । करम बचन मनु छाड़ि छलु जब लगि जनु न तुम्हार । तब लगि सुखु सपनेहु नहि किए कोटि उपचार ॥ ५७९, १०८ । करम विवम दुखु सुखु छनि लाहू ॥ ७८०, २८२ । करमु प्रधान सत्य कह लोगु ॥ ५६०, ९१ । कर्म कि होहि स्वरूपहि चीन्हे ॥ १३७७, १०७ । कवनिज सिद्धि कि बिनु बिस्वासा । बिनु हरि भजन न भव भय नामा ॥ १३४२, ८८ । कसें कनकु मनि पाग्नि पाएँ । पुरुष परिविअहि समयं सुभाएँ ॥ ७८१, २८३ । कह मुनीस हिमवंत सुनु जो विधि लिखा लिलार । देव दनुज नर नाग मुनि कोउ न मेटनिहार ॥ ९३, ६६ । कहहि संत मुनि वेद पुराना । नहि कछु दुर्लभ ज्ञान समाना ॥ १३८५, ११० । कहिज तात सो परम विरागी । तून सम सिद्धि



तीनि गुन त्यागी ॥ ८६०, १७ । कहु खगेम अम कौन अभागी । खरी सेव
सुरधेनुहि त्यागी ॥ १३७३, १०५ । काक होहि पिक बकउ मगला । ६, ३ ।
काटेहि पइ कदरी फरड कोटि जतन कोउ सीच । विनय न मान खगेम मुनु
डाटेहि पद नव नीच ॥ १०३३, ५७ । कादर मन कहुँ एक अधाग । देव दैव
आलसी पुकार ॥ १०२८, ५९ । का वग्या मव कृपी सुखाने । ममय चुके
पुनि का पछिताने ॥ ३२६, २६५ । काम क्रोध लोभादि मद प्रवल मोह के
धारि । तिन्ह महें अति दामन दुखद मायास्पी नारि ॥ ११०, ६६ ।
काम क्रोध मद लोभ मव नाथ नग्न के पथ । १०००, ३७ ।
कागन ते कागज कठिन होइ दोम नहि मोर । कुलिम अम्भि ते उपल ते लोह
कराल कठोर ॥ ६६२, १७३ । का मुनाड विधि काह मुनावा । का
देखाइ चह काह दिखावा ॥ ५११, ८८ । कालकूट मुख पथमुख नाही ।
३८५ २८१ । काल दड गहि काहु न माग । हगड धर्म वल वुद्धि विचार ॥
१०८७, ३७ । कौल कामवम कृपिन विमूढा । अनि दग्द्रि अजमी अनि वडा ॥
मदा रोगवम मतन कोवी । विष्णु विमुख मृति मत विरोधी ॥ तनु पोषक
निदक अध खानी । जीवन मव मम चोदह प्रानी ॥ १०७८, ३१ । काहु न
कोउ मुख दुख कर दाना । निज कृत कर्म भोग मवु भाना ॥ ५६१,
९२ । काहू मुमनि कि नल मंग जामी । मुभ गनि पाव कि पर त्रिय
गामी ॥ १३७७, १०७ । कीट मनोग्न्य दार सरीर । जेहि न लाग धुन को
अम धीरा ॥ १३१७, ६९ । कीन्हे प्राकृत जन रा गाना । मिर धुनि गिर
लगति पछिताना ॥ १९, ११ । कीगनि भनिति भूति भल सोई । सुरमरि मम
मब कहें हित होई ॥ २३, १८ । कुपथ निवारि मुपथ चलावा । गुन प्रगटै
अवगुनन्हि दुगवा ॥ देत लेत मन सक न धरई । वल अनुमान सदा हित
करई ॥ विपति काल कर मतगुन नेहा । मृति कह सत मित्र गुन एहा ॥
९२४, ७ । कुपथ माँगु रुज व्याकुल रोगी । वैद न देइ सुनहु मुनि जोगी ॥
१७४, १३३ । केहि न राजमद दीन्ह कलकू । ७१९, २२९ । कोउ नृप
होउ हमहि का हानी । चेरि छा.ऽ अब होव कि रानी ॥ ४७५, १६ ।
कोउ विनाम कि पाव तात सहज मंतोष विनु । चलइ कि जल बिनु नाव कोटि
जतन पचि पचि मरइ ॥ १३४१, ५ । को न कुसंगति पाइ नसाई । रहै
न नीच मतें चतुराई ॥ ४८४, २४ । को बड़ छोट कहत अपराधू । मुनि
गुन भेद समुक्षिर्हि साधू ॥ ३३, २१ । क्रोधिहि सम कामिहि हरि कथा ।

मुनियर्थ



ऊमर बीज वर्ण फल जथा ॥ १०३३, ५८ । कोधु पाप कर मूल । ३४५, २७१ ।
 (ख) खल बिनु स्वारथ पर अपकारी । अहि मृपक इव मुनु उरगारी ॥ १३०६, ११६ । (ग) गगन चढ़ै रज पवन प्रसंगा । कीचहि मिलै नीच जल
 मगा ॥ १२, ७ । गग्ल सृधा गियु करहि मिनाई । गोपद मिधु अनल मिनलाई ॥
 गरुड सुमेरु रेनु मम ताही । राम कृपा कर चिनवा जाही ॥ ९६६, ५ । गुन
 अवगुन जानत सब कोई । जो जेहि भाव नीक तेहि सोई ॥ ९, ५ । गुन कृत
 सन्यपात नहि कही । कोउ न मान मद तजेउ निवेही ॥ १३१७, ६९ । गुन
 मागर नागर नर जोऊ । अल्प लोभ भल कहइ न कोऊ ॥ १००८, ३८ । गुर
 पितु मातु बंधु मुर साई । सेइअहि सकल प्रान की नाई ॥ ५८१, ७८ ।
 गुर पितु मानु स्वामि मिव पाले । चलेहुँ कुमग पग परहि न बाले ॥ ८१८, ३१५ ।
 गुर पितु मातु स्वामि हित वानी । मुनि मन मुदित करिअ भलि जानी ॥
 ६५०, १३३ । गुर विरोध नहि कोउ जग त्राता । २१२, १६६ । गुर के वचन
 प्रतीति न जेही । मपनेहुँ सुगम न सुख मिधि तेही ॥ १०६, ८० । ग्रह ग्रहीन
 पुनि वान वम तेहि पुनि बीछी मार । तेहि पिआड़ा वारुनी कहहु कौन
 उपचार ॥ ६६३, १७८ । ग्रह भेषज जल पवन पट पाइ कुजोग
 मुजोग । होहि कुवन्तु मुवन्तु जग लवहि मुलच्छन लोग ॥ १३, ७ ।
 (च) चहन उडावन फँकि पहारू । ३८०, २३७ । चहिअ अमिअ जग जुरै
 न छाढ़ी । १८, ८ । चहिअ विप्र उर कृपां घनेरी । ३५०, २८६ । चातक
 हम मगहियन टेक विवेक विभूति । ८२९, ३१३ । चाहिअ धर्मसील नरनाहू ।
 ६६१, १३० । चारि पदार्थ करनल ताके । प्रिय पितु मातु प्रान सम जाक ॥
 ५०९, ८६ । चिना सौपिनि को नहि खाया । को जग जाहि न व्यापी माया ॥
 १३१७, ६० । चोरहि चदिनि गति न भावा । ४६०, ११ । चौदह भुवन
 एकपति होई । भूतद्वाहि तिष्ठइ नहि सोई ॥ १००८, ३८ । (छ) छत्रिअ तनु
 धरि समर सकाना । कुल कलंकु तेहि पाँवर आना ॥ ३५३, २८८ । छिनि
 जल पावक गगन समीग । पंच रचित अति अधम सरीरा ॥ ९३१, ११ ।
 छुअत चढ़ी जनु मव तन बीछी । ५०९, ८६ । छूटइ मल कि मलहि के
 धोए । घृत कि पाव कोउ कारि बिलोए ॥ १२९०, ४७ । (ज) जग जस
 भाजन चानक मीना । नेम पेम निज निपुन नबीना ॥ ७२५, २३४ ।
 जग बौगाइ राजपदु पाए । ७१८, २२८ । जड़ चेतन गुन दोषमय
 विस्त्र कीन्ह करतार । संत हंस गुन गहहि पय परिहरि बारि बिकार ।



११, ६। जदपि प्रथम दुख पावई रोवइ वाल अधीर । व्याधि नाम हित
जननी गनति न मो मिसु पीर ॥ १३२२, ७४। जदपि मित्र प्रभु पितु
गुर गेहा । जाइअ विनु बोलेहु न मदेहा । नदपि विगेध मान जहं कोई । तहाँ
गाए कल्यान न होई ॥ ८५, ६२। जनम भग्न मव मुख दुख भोगा । हानि लाभ
प्रिय मिलन वियोगा ॥ काल कग्म वम होहि गोमार्ड । वग्वम गति दिवम
की नाई ॥ ६२८, १५०। जनम हेतु मव कहं पितु माना । कग्म मुभासुभ
देइ विधाना ॥ ७८९, २५५। जव जेहि दिमि भ्रम होइ वगेमा । मो कह पच्छिम
उयउ दिनेमा ॥ १३२०, ३१। जग्त मो मपति मदन मुख मुहडु मानु पितु
भाड । मनमुख होत जो गमपद करे न महज महाड ॥ ६६०, १३०।
जगहि पतग विमोहवम भार वहाहि वग्वृद । ते नहि सूर कहावही ममुनि देव
मनिमद ॥ १०७६, २९। जलदु जनम भरि मुगति विमार्ड । जाचन
जलु पर्वि नाहन डार्त ॥ चातकु गटनि घट घटि जार्ड । बडे प्रेमु मव भानि
भलाई ॥ ६०९, २०५। जल पथ मग्म विकाड देवहु प्रीति कि गीति भलि ।
विलग होइ रम् जाड कपट वटाई पग्न ही ॥ ८०, ७। जम दूलहु नमि
वनी वगना ॥ १०८, १८। जहं लगि नाथ नेह अरु नाते । पिय विनु निअहि
तगतिहुं ते ताते ॥ ५३०, ६५। जहाँ मुमनि तहं मपति नाना । जहाँ कुमनि
तहं विपति निदाना ॥ १०११, ८०। जा कर चित अहि गति मम भार्ड । अम
कुमित्र परिहरेहि भलार्ड ॥ १२८, ३। जानिअ १०३ जीव जग जागा । जव
मव विपय विलास विगगा ॥ ५६२, १३। जाम् भवनु मुगतरु तर होई । मह
कि दग्द्रि जनित दुखु मोई ॥ १८५, १०८। जाम् गज प्रिय प्रजा दुखारी ।
मो नृपु अवमि नरक अधिकारी ॥ ५३३, ७१। जिअ विनु देह नदी विनु वारी ।
तैमिअ नाथ पुरुष विनु नारी ॥ ५३१, ६१। जिन्ह क रही भावना जैमी ।
प्रभु मुरनि तिन्ह देखी तैमी ॥ ३०३, २८५। जीव कग्मबम मुख दुख भारी ।
८७०, १२। जीव नित्य केहि लगि तुम रोवा ॥ ३१, ११। जे कामी लोलुप
जग माही । कुटिल काक इव मवहि नेगही ॥ १६५, १५९। जे गुर चरन रेनु
सिर धरही । ते जनु मकल विभव वम करही ॥ ४६०, ३। जे गुर पद अबृज
अनुरागी । ते लोकहुं बेदहुं वडभागी ॥ ७५६, २५९। जे न मित्र दुख होहि
दुखारी । तिन्हहि विलोकत पातक भारी ॥ १२४, ७। जे मठ गुरु मन इरिया
करहीं । रौरव नरक कोटि जुग परही ॥ १३६७, १०३। जेहि कर मनु रम
जाहि मन तेहि तेही सन काम ॥ १०७, ७८। जेहि के जेहि पर सत्य सनेहू ।

मूर्खितया



सो तेहि मिलै न कछु सदेहू ॥ ३२४, २६३ । जेहि ते कछु निज स्वारथ होई । तेहि पर ममता कर सब कोई ॥ १३५०, ९३ । जेहि पितु देइ राज सो लहई ॥ ६९३, २०७ । जेहि पितु देइ सो पावहि टीका ॥ ६५६, १७५ । जेहि मारूत गिरि मेरु उडाही । कहहु तूल केहि लेखे माही ॥ २०, १२ । जो अति आतप ब्याकुल होई । तरुद्धाया सुख जानइ सोई ॥ १३१४, ६७ । जो अपराधु भगत कर करई । राम रोप पावक सो जरई ॥ ७०६, २१८ । जो आपन चाहै कल्याना । सुजम् सुमति सुभ गति सुख नाना ॥ सो परनारि लिलार गोसाई । तजहु चउथि के चन्द कि नाई ॥ १००८, ३८ । जोगु कुजोगु ज्ञानु अज्ञानू । जहें नहि राम पेम पग्धान् ॥ ७९०, २९१ । जो जेहि भाव नीक तेहि मोई ॥ ९, ५ । जो न नग्इ भवमागर नर ममाज अम पाद । सो कृत निदक मंदमति आनमहन गति जाइ ॥ १२८५, ८५ । जो प्रबन्ध वृध नहि आदर्घी । सो म्रम वादि वाल कवि करही ॥ २३, १८ । जोवन ज्वर किहि नहि वलकावा । ममता केहि कर जम न नमावा ॥ १३१३, ६९ । जो सेवकु माहिवहि संकोची । निज हित चहइ तामु मनि पोची ॥ ७६८, २६८ । जो लगिका कल्पु अचगगि करही । गुरु पितु मानु मोद मन भरही ॥ ३८५, २८१ । जो सव के रह ज्ञान एक रम । ईस्वर जीवहि भेद कहहु कम ॥ १२२६, ७६ । ज्ञानी नापम् मृग कवि कोविद गुन आगार । केहि कै लोभ विडवना कीन्हि न एहि समार ॥ १३१३, ७० ।

(ट) टेढ जानि सका सव काह । वक चन्द्रमहि ग्रमै न गाह ॥ ३८९, २८५ ।

(त) नजि माया सेइअ परलोका । मिटहि सकल भव मभव सोका ॥ ९४६, २३ । ननय मानु पितु तोपनिहाग । दुर्लभ जननि सकल समाग ॥ ५०३, ४१ । तनु निय तनय धामु धनु धर्नी । मत्यमथ कहुँ तून सम वर्नी ॥ ८९७, ३५ । नप अधार सव सूष्टि भवानी ॥ ९८, ७३ । तव मारीच हृदयें अनुमाना । नवहि विरोधे नहि कल्याना ॥ सस्त्री मर्मी प्रभु सठ धनी । बैद बदि कवि मानस गुनी ॥ ८८०, २८ । तव लगि कुसल न जीव कहुँ सपनेहुँ मन बिस्ताम । जव लगि भजत न राम कहुँ मोक धाम तजि काम ॥ १०१८, ४५ । तसि पूजा चाहिअ जम देवता ॥ ७००, २१३ । तसि मति फिरी अहइ जस भावी ॥ ४७६, १७ । तात तीनि अनि प्रबल खल काम क्रोध अरु लोभ । मुनि बिज्ञान धाम मन करहि निमिप महुँ छोभ ॥ ९०३, ३९ । तात स्वर्गं अपबर्गं सुख धरिअ तुला एक अंग । तूल न ताहि सकल मिलि जो सुख लव सतसंग ॥ ९६६, ४ । तासु बिरोध न कीजिअ नाथा । काल करम जिव जिनके हाथा ॥

१०४५, ६। ताहि कवहुं भल कहइ न कोई। गुजा ग्रहड परममनि खोई॥
 १२८४, ४२। ताहि कि सपनि सगुन सुभ मपनेहुँ मन विमाम। भूत द्वोह गन
 मोहबम राम विमुख रत काम॥ ११८८, ७५। तुलसी जमि भविनव्यना
 तैसी मिलै सहाइ। आपु न आवद ताहि पहि नाहि तहाँ लै जाइ॥ २०८,
 १५१। तुलसी देवि सुवेपु भूर्लाहि मूढ न चतुर नर। सुदर केकहि पेमु
 बचन सुधा सम असन अहि॥ २०७, १९। तुलसी न ममग्नु कोउ जो नरि
 मकै मरिन मनेह की। ७३३, ११। तृपा जाइ वह मृग जल पाना। वह
 जामहि मम मीम विपाना॥ अधकार वह गविहि नमावै। गम विमुख न जीव
 मुख पावै॥ १६००, ११७। तून ते कुलिम कुलिम तून कर्द। १०८८,
 ३५। तृपिन वारि विनु जो तनु व्यागा। मुएँ करै का मुधा तडागा॥
 ३२६, २६५। तृम्नाँ केहि न कीन्ह वोगहा। केहि कर हृदयं क्रोध
 दहि दाहा॥ १२१६, ६८। तेजवन लघु गनिअ न गनी। ३२०, २६०।
 (द) दानि कहाउब अरु कृपनाई। होइ कि खेम कुमल रौनाई॥ ४९७, ३५।
 दिवम जान नहि लागिहि वारा। ५२७, ६२। दीप महाय कि दिनकर सोहै।
 ७८३, २८५। दुड़ कि होहि एक ममय भुवाला। हंसव ठाइ फुलाउब
 गाला॥ ८९६, ३५। दुखिन दोप गुन गनहि न साधू। ६५९, १७७।
 दुर्ग उदय जग आगनि हेतू। जया प्रसिद्ध अधम ग्रह केतू॥ १३०६, ११६।
 दुष्टी धेनु दुही सुनु भाई। साधु गमभी दुँ न जाई॥ ८९६, ३६।
 दुह हाय मुद मोदक मोरे। ६७८, १९०। देविअ रवि कि दीप कर लीन्हे।
 ३६२, २९६। देविअ सुनिअ गुनिअ मन माही। मोह मूल परमग्नु
 नाही॥ ५६१, ९२। देह धरे कर यह फल भाई। भजिअ गम सब काम
 विहाई॥ ९८६, २३। दोमु देहि जननिहि नड तेई। जिन्ह गुर गाधु
 सभा नहि सेई॥ ७५८, २६३। छिज देवता घरहि के बाढे। ३८८, २८०।
 (ध) धन्य घरी सोइ जब सत मगा। १४०८, १२२। धन्य जनम जगतीतल
 तासू। पितहि प्रमोद चरित मुन जासू॥ ५०९, ४६। धरमु न दूसर
 सत्य समाना। आगम निगम पुरान बवाना॥ ५६४, ९५। धर्म ते विरति जोग ते
 ज्ञाना। ज्ञान मोच्छप्रद वेद बवाना॥ ८६१, १८। धीरज धर्म
 मित्र अरु नारी। आपद काल परिविअहि चारी॥ ८४२, ६।
 (न) नट मरकट इव सबहि नचावत। रामु खगेस वेद अस गावत॥

सूक्ष्मियाँ

१२४, ७ । नयन दोष जा कहैं जब होईं । पीत बरन ससि कहुँ कह सोईं ॥
 १३२०, ७१ । नर तनु पाइ विषय मन देही । पलटि सुधा ते सठ विष
 लेही ॥ १२८४, ४२ । नर तनु भव बारिधि कहुं बेरो । १२८४, ४२ ।
 नर तनु सम नहि कवनिज देही । जीव चगचर जाचत तेही ॥ १३९६,
 ११६ । नर सरीर धरि जे पर पीरा । करहि ते सहहि महा भव भीग ॥
 १२८१, ३९ । नवनि नीच के अति दुखदाई । जिमि अकुम धनु उरग बिलाई ॥
 ८७८, २६ । नहि असत्य सम पानक पुजा । गिरि सम होहि कि कोटिक
 गुजा ॥ ४८९, २८ । नहि कोउ अम जनमा जग माही । प्रभुता पाइ जाहि
 मद नाही ॥ ८३, ६० । नहि दग्धि सम दुख जग माही । संत मिलन
 सम सुख जग नाही ॥ १३९६, ११६ । नहि विषु बेलि अमिअ फल फग्ही ।
 ६७३, १८९ । नाथ बयरु कीजै ताही सो । वृधि बल सकिअ जीति जाही
 सो ॥ १०४५, ६ । नाथ विषय सम मद कद्यु नाही । मुनि मन मोह
 करइ छन माही ॥ ९४३, २० । नारि नयन सर जाहि न लागा । घोर
 क्रोध तम निमि जो जागा ॥ लोभ पाँस जेहि गर न बँधाया । सो नर
 तुम्ह समान रघुगया ॥ ९४८, २१ । निज दुख गिरि सम रज करि
 जाना । मित्रक दुख रज मेह समान ॥ जिन्ह के अमि मतिै सहज न आई ।
 ते सठ कत हठि करन मिकाई ॥ ९२८, ७ । निज सुख बिनु मन होइ कि
 थीग । परम कि होड विहीन ममीग ॥ १३८२, ८८ । निज हित अनिहित पमु
 पहिचाना । ४७८, १९ । निरगुन तें येहि भाँति बड़ नाम प्रभाउ अपार ।
 कही नाम बड़ राम ते निज बिचार अनुमार ॥ ३६, २२ । नीति बिरोध
 न मारिथ ढूता । ९९०, २४ । नौकारूढ़ चलत जग देखा । अचल मोहबस
 आपुर्वि लेखा ॥ १३२०, ७१ । (प) पर उपदेम कुसल बहुतेरे । जे आचरहि ते
 नर न धनेरे ॥ ११४२, ७८ । पर द्रोही की होहि निसंका । कामी पुनि कि गहाहि
 अकलका ॥ १३७७, १०७ । पर द्रोही पर दार न्त पर धन पर अपवाद । ते नर
 पाँवर पापमय देह धरे मनुजाद ॥ १२७९, ४० । परम धरम मुति बिदित
 अहिमा । पर निदा सम अध न गिरीसा ॥ १३९६, ११६ । पर संपदा बिनासि
 नमाही । जिमि समि हति हिम उपल बिलाही ॥ १३९६, ११६ । परहित
 बस जिन्ह के मन माही । तिन्ह कहुं जग दुर्लभ कछु नाहीं ॥ ८९१, ३३ ।
 पर हित लागि तजै जो दैही । संतत संत प्रसंसर्हि तेही ॥ ११०, ८४ । पर हित

सरिम धर्म नहिं भाई । पर पीडा सम नहिं अधमाई ॥ १२८१, ३९ । परगधीन
सपनेहैं सुख नाही । १३७, १०२ । परिजनु प्रजउ चहिय जम राजा । ७४३,
२५० । पारस परम कुधानु सोहाई । ६, ३ । पावहुगे फल आपन कीन्हा ।
१७९, १३७ । पावन जम कि पुन्य विनु होई । विनु अघ अजम कि पावइ
कोई ॥ १३७८, १०७ । पिनु आयमु सब धरम क टीका । ५१९, ५५ ।
पिय वियोग सम दुखु जग नाही । ५२९, ६८ । पुत्रवती जुवती जग मोई ।
रथुपनि भगतु जामु सुन होई ॥ ५८२, ७५ । पुन्य पुणप कहुं महि मुख छाई ।
३६८, २९८ । प्रभा जाड कह भानु विहाई । कहें चन्द्रिका चदु तजि जाई ॥
५६३, ९७ । प्रभु अपने नीच हुं आदग्ही । अगिनि धूम गिरि भिर निनु
धग्ही ॥ ७८३, २८५ । प्रभु प्रमाद कछु दुरलभ नाही । १३८२, १०९ । प्रभु
माया बलवत भवानी । जाहि न मोह कवन अम ज्ञानी ॥ १३०६, ६० ।
प्रिय वान। जे मुनहि जे कहही । ऐसे नर निकाय जग अहही ॥ बचन परम
हित मुनत बठोरे । मुनहि जे कहहिं ते नर प्रभु थोरे ॥ १०८९, ९ ।
प्रीति कि रीति न जाति बन्वानी । ३८१, ३१३ । प्रीति विरोध समान
सन बरिय नीति अस आहि । जौ मृगपनि बध मेडुकन्ह भल कि कहड कोउ
ताहि ॥ १०६८, २३ । प्रेम भगति जल विनु रधुगाई । अभिअतर मल
कवहुं न जाई ॥ १२९०, ४७ । (फ) फरइ कि कोदव वालि सुमाली । मुकता
प्रमव कि मदुक काली ॥ ७५६, ८६१ । फूल फरइ न बेत जदगि सुधा
बरपहि जलद । मूरख हृदये न चेत जौ गुरु मिलाहि विरचि सम ॥
१०५९, २ । (ब) बदो विधि पद रेनु भवसागर जेहि कीन्ह जहं । सत
सुवा समि धेनु प्रगटे खल विष बास्नी ॥ २५, २ । बकिहि सगइह मानि
मगली । ४७९, २० । बडे भाग मानुप तनु पावा । सुर दुर्लभ सब ग्रथन्हि
गावा ॥ १२८३, ४१ । बडे सनेह लघुन पर करही । गिरि निज सिरन्हि
सदा तृन धग्ही ॥ २१३, १६७ । बधूं लार्गकिनी पर घर आई । राखेहु
नयन पलक की नाई ॥ ४४५, २९९ । बररै बालकु एकु सुभाऊ । इहहि
न सन्त बिदूपहि काऊ ॥ ३४७, २८३ । बहु भल बास नरक कर ताता ।
दुष्ट सग जनि देइ विधाता ॥ १०१८, ४६ । बवा सो लुनिअ लहिय जो
दीन्हा । ४७५ १६ । बसन हीन नहि सोह सुरारी । सब भूषन भूषित बर
नारी ॥ ९८९, २३ । बहुरि बंदि खल गन सतिभाये । जे बिनु काज दाहिनेहु

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वायें ॥ ७, ४ । बाँझ कि जान प्रसव कै पीरा । १२९, ९७ । बहे जात कइ
भइमि अधारा । ४८२, २३ । बादि बसन बिनु भूषन भारू । बादि बिरति
बिनु ब्रह्म बिचारू ॥ ६६०, १७८ । बारि मथे घृत होइ वह सिकता ते
बहु तेल । बिनु हरि भजन न भव तरिअ यह सिद्धांत अपेल ॥ १४०२,
११९ । बालक भ्रमहि न भ्रमहि गृहादी । कहहि परमपर मिथ्यावादी ॥
१३२०, ७१ । बाल दोप गुन गनहि न साधू । ३४२, २७९ । बाल मराल
कि मदर लेही । ३२०, २६० । विछुरत एक प्रान हरि लेई । मिलन एक दुर्द
दारुन दर्दै ॥ ९, ५ । विधि करतव उलटे मव अहही । ५९२, ११९ । विधि
गति वडि विपरीत विचित्रा । ७८०, २८२ । विधि गति वाम मदा मदा काहू ।
५१०, ५५ । विनु औपधि विआधि विधि खोई । २१८, १७१ । विनु गुरु होइ
कि ज्ञान ज्ञान कि होइ विगग विनु । गावहि वेद पुगन मव कि लहहि हगि
भगति विनु ॥ १३६१, ५ । विनु तप तेज कि कर विम्नाग । जल विनु
रम कि होइ मंमारा ॥ १३६२, ८८ । विनु पद चलै सुनै विनु काना । कर विनु
करम करै विधि नाना । १५६, ११८ । विनु विज्ञान कि समना आवड ।
कोउ अवकाम कि नभ विनु पावइ ॥ १३६२, ८८ । विनु विम्बाम भगति नहि
तेहि विनु द्रवहि न राम । गम कृपौ विनु सपनेहुं जीव न लह विम्राम ॥
१३६३, ८८ । विनु संतोष न काम नमाही । काम अछन मुख सपनेहुं
नाही ॥ १३६२, ८८ । विनु मतमग न हरिकथा तेहि विनु मोह न भाग ।
मोह गाएं विनु गम पद होइ न दृढ अनुगग ॥ १३०५, ६२ । विनु
मतमग विवेक न होई । ६, ३ । विनु हरि कृपा मिलहि नहि सना । ९६८,
७ । विमुख गम त्राना नहि कोपी । ९८९, २३ । विपर्द जीव पाइ प्रभुनाई ।
मूढ मोहवम होहि जनाई ॥ ७१८, २२८ । विपय वस्य मुर नर मुनि म्वामी ।
९८८, २१ । वुध नहि करहि अधम कर संगा । १३६५, १०२ । बेनुमूल
मुन भयउ घमोई । १०५०, १० । वैवानम सोइ सोचइ जोगू । तपु विहाइ
जेहि भावइ भोगू ॥ ६५४, १७३ । बैर पेम नहिं दुर्ग दुराएं । ७५९, २६४ ।
(भ) भइ गति साँप छुछुंदरि केरी । ५१९, ५५ । भएं बिधि विमुख विमुख
मव कोऊ । ६६५, १८२ । भगति तात अनुपम सुखमूला । मिलइ जो संत
होई अनुकूला ॥ ८६१, १८ । भगति सुतंत्र सकल सुख खानी । विनु सनसंग
न पावहिं प्रानी ॥ १२८५, ४३ । भगतिहीन गुन सब सुख ऐसे । लवन बिना



बहु विजन जैमे ॥ १३३४, ८२ । भगतिहीन नर सोहड कैमा । विनु जल
बारिद देविअ जैमा ॥ ८९७, ३७ । भयदायक खल के प्रिय वानी । जिमि
अकाल के कुमुम भवानी ॥ ८७८, २६ । भगद्वाज सुनु जाहि जव होड विधाना
बाम । धूरि मेरु सम जनक जम ताहि व्याल सम दाम ॥ २२३, १६६ ।
भलि वनाड विधि वान विगारी । ५८३, ७६ । भलो भलाई पै लहै लहै
निचाइहि नीचु । मुधा मगहिअ अमग्ना गर्ल मगहिअ मीचु ॥ १०, ५ ।
भव कि पर्गहि पर्गमान्मा विदक । मुम्ही कि होहि कवहुं हरि निदक ॥ १३७३,
१०७ । भानु पीठ मेइअ उर आगी । स्वामिहि सर्व भाव छल त्यागी ॥
९६६, २३ । भावी वम न ज्ञानु उर आवा । ८५, ६२ । भृमि पग कर
गहन अकामा । १०३१, ५३ । भूर्ज तम्म सम सत कृपाला । पर हिन नित
सह विपनि विमाला ॥ १३०६, ११६ । (म) मगन लहाहि न जिनके
नाहा । ने नग्व थोरे जग माही ॥ २०१, २३५ । मच्छर काहि कलर न
लावा । काहि न मोक ममीर डोलावा ॥ १३१७, ६९ । मधुकर मग्नि मन
गुनग्राही । १७, १० । मन मोदकन्हि कि भूव वुताई । ३०९, २०० । मनि
मानिक मुकुना छवि जैमी । अहि गिरि गज मिर मोह न तैमी ॥ नृप किरीट
तम्नी ननु पाई । लहाहि सकल मोभा अधिकाई ॥ तैमेहि मुकवि कविन
वुय कहहो । उपजहि अनन अनन छवि लहही ॥ १९, ११ । मग्न काल
विधि मनि हरि लीन्ही । ६८२, १६२ । मातु फि ना गुरु स्वामि मिर धरि
कर्गहि मुभायै । लहेउ लाभु तिन्ह जनम कर न तह जनमु जग जायै ॥ ५३३,
६९ । मानु पिना प्रभु गुर के वानी । विनाहि विचार करिअ मुभ जानी ॥
१०२, ७७ । मानम मलिल मुधा प्रतिपाली । जिअड कि लवन पयाधि मगली ॥
५२८, ६३ । मायापनि भेवक सन माया । करिग्र त उलडि परु मुरगया ॥
७०६, २१८ । मिलइ न जगन सहोदर भाना । १११८, ६१ । मुनि गन
निकट विहग मृग जाही । बाधक बधिकहि देविप गही ॥ ७५०, २६४ ।
मुनि तापस जिन्ह तें दुख लहही । ते नरेम विनु पावक दहही ॥ ६००, १२६ ।
मूँदें आँखि कतहुं कोउ नाही । ३४८, २८४ । मेटि जाइ नहि राम
रजाई । कठिन करम गति कछु न बसाई ॥ ५६९, ९९ । मोह न अध कीन्ह
केहि केही । को जग काम नचाव न जेही ॥ १३१६, ६८ । मोह न
नारि नारि के रूपा । पन्नगारि यह नीति अनूपा ॥ १३८६, १११ ।

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 मोहमूल बहु सूलप्रद त्यागहु तम अभिमान । ९९०, २२ । (य) यह
 हमारि अति वड़ि सेवकाई । लेहि न वामन वमन चोगई ॥ ७४४,
 २५१ । यहि तन कर फल विषय न भाई । स्वर्गज म्बल्प अंत दुखदाई ॥
 १२८४, ४२ । (र) रघुकुल रीति मदा चलि आई । प्रान जाहुं वह
 वचन न जाई ॥ ४८९, २८ । रघुवंसिन्ह कर महज सुभाऊ । मनु कुपथ
 पगु धरै न काऊ ॥ २९१, २३५ । रजत मीष महुं भास जिमि जथा भानुकर
 वारि । जदपि मृपा तिहुं काल मोइ भ्रम न मके कोउ टारि ॥ १५६, ११२ ।
 रन चढ़ि करिअ कपट चतुरगई । गिपु पर कृपा परम कदगई ॥ ८६८, २२ ।
 रहन न आग्न के चिन चेतू । ७६५, २६९ । गकापति पोडम उअहिं तागगन
 ममुदाइ । मकल गिरिन्ह दव लाडा, विनु गवि गति न जाइ ॥ १३२७,
 ७८ । गवि को मकइ गम कर द्रोही । ८३५, २ । गजनीति विनु धन
 विनु धर्मा । हरिहि समर्पे विनु मत कर्मा ॥ विद्या विनु विवेक उपजाएँ । मम
 फल पढ़े किएँ अरु पाएँ ॥ ८७४, २३ । गजु कि रहड नीति विनु जानें ।
 अघ कि रहहिं हरि चरित ववानें ॥ १३३३, १०७ । गम नाम नर्केमरी
 कनककमिपु कलिकालु । जापक जन प्रहलाद जिमि पालिहि दलि मुगमालु ॥ ४१,
 २६ । गम नाम विनु गिय न मोहा । देवु विचारि त्यागि मद मोहा ॥
 ९८९, २३ । गम नाम मनि दीप धरु जीह देहरी द्वार । तुलसी भीनर वाहेगहुं
 जौं चाहसि उजिआर । ३४, २० । गम विमुख संपति प्रभुताई । जाइ
 रही पाई विनु पाई ॥ ०८९, २३ । गम विमुख मिधि मपनेहुं नाही । ७५०,
 २५६ । राम भजन विनु मिटहिं कि कामा । थल विहीन तरु कवहुं कि जामा ॥
 १३४२, ८८ । गम गम कहि जे जमुहाहीं । तिनहिं न पाप पुंज ममुहाहीं ॥
 ६७८, ११४ । गम मनेह सरस मन जामू । साधु मर्मा बड़ आदर तामू ॥
 ७७४, २७३ । गमहिं केवल प्रेमु पियाग । जानि लेउ जो जाननिहार ॥
 ६१३, १३७ । रिपु तेजसी अकेल अपि लघु करि गनिअ न ताहु । अजहुं देत
 दुख रवि मसिहि मिर अवसेपित राहु ॥ २१७, १६१ । रिपु रुज पावक
 पाप प्रभु अहि गनिअ न छोट करि । ८७५, ७ । रिस तनु जरै होइ
 वल हानी । ३४६, २६२ । (ल) लातहुं मारें चढ़ति सिर नीच को धूरि
 ममान । ७२०, २२१^१ लामु कि किछु हरि भगति ममाना । जेहि गावर्हि

मृति संत पुराना ॥ १३७८, १०७ । लोकहुं वेद विदित कवि कहही । गम विमुख थलु नरक न लहहीं ॥ ७८६, २५२ । लोचन महम न सूज्ज सुमेह । ७९५, २९५ । लोभ के इच्छा दंभ बल काम के केवल नारि । क्रोध के परुप वचन बल मुनिवर कहहि विचारि ॥ ९०३, ३९ । (स) संग तें जती कुमंत्र ते राजा । मान ते ज्ञान पान तें लाजा ॥ प्रीति प्रनय विनु मद तें गुनी । नामहि बेगि नीति अमि मुनी ॥ ८७८, २३ । मंत अमंतनिं के अमि कर्गनी । जिमि कुठार चदन आचरनी ॥ काटड परमु मलय मुन भाई । निज गुन देड मुगन्य वसाई ॥ १२७६, ३५ । मंत उदय संतन मुवासारी । विम्ब मुवद जिमि इंदु नमारी ॥ १३०६, ११६ । संत कहहि अम नीति दमानन । चौथेपन जाइहि नृप कानन ॥ १०८६, ७ । मत विटप सरिता गिरि धरनी । पर हित हेतु मवन्ह के कर्गनी ॥ १८०५, १२० । मंत संग अपवर्ग कर कामी भव कर पंथ । कहहि संत कवि कोविद मृति पुरान मद ग्रन्थ ॥ १२७२, ३८ । मंत महाहि दुख पर हित लागी । पर दुख हेतु अमंत अभागी ॥ १३९६, ११६ । संत हृदयें नवनीत समाना । कहा कविन्ह पै कहद न जाना ॥ निज परिताप द्रवड नवनीता । पर दुख द्रवहि संत सुपुनीता ॥ १८०५, १२० । संभावित कहुं अपजमु लाहू । मर्गन कोटि सम दारन दाहू ॥ ५६५, ९५ । संसृति मूल सूलप्रद नाना । सकल सोकदायक अभिमाना ॥ १३२१, ७२ । सकइ को टारि ने जो टेकी । ७४९, २५५ । सगुन खीर अवगुन जलु ताता । मिलइ रचइ परपचु विधाता ॥ ७२२, २३२ । सचिव बैद गुर तीनि जो प्रिय बोलहि भय आत । गज धर्म तन तीनि कर होइ बेगिही नाम ॥ १००८, ३६ । सजल मूल जिन्ह सरितन्ह नाही । वर्गपि गएं पुनि तवहि सुखाही ॥ ९८९, २३ । सत संगनि दुर्लभ मंसारा । निमिप दंड भरि एकउ बारा ॥ १८०२, ११८ । सत हरि भजनु जगत सब सपना । ९०३, ४१ । सत्रु मित्र सुख दुख जग मार्हा । मायाकृत परमार्थ नाही ॥ ९२८, ७ । सन इव खल पर बंधन करई । खाल कढ़ाइ बिपति सहि मरई ॥ १३९६, ११६ । सनमुख मरन बीर के सोभा । १०९४, ४२ । सपने होइ भिखारि नृप रंकु नाकनति होइ । जागें लाभु न हानि कछु तिमि प्रपञ्चु जिअं जोइ ॥ ५६२, ९० । सब जगु ताहि अनलहु ते ताता । जो रघुबीर विमुख सुन भाता ॥ ८३५, २ । सब तें कठिन जानि अपमाना । ८७, ६३ । सब तें

सूक्तियाँ





कठिन राजमदु भाई । ७२१, २३१ । सब तें सेवक धरम कठोरा । ६८९ २०३ ।
 मब विधि सोचिअ पर अपकारी । निज तनु पोपक निरदय भारी ॥ ६५४,
 १७३ । समउ फिरें रियु होहि पिरीते । ४७६, १७ । सरमी सीप कि सिधु
 ममाई । ७५१, २५७ । समरथ कहुँ नहि दोपु गोसाई । ९३, ६९ । समुझइ
 खग खगही कै भाषा । १३०६, ६० । सरनागत कहुँ जे तजहि निज अनहित
 अनुमानि । ते नर पावैर पापमय तिन्हहि बिलोकत हानि ॥ १०१५, ४२ ।
 मरुज मरीर बादि बहु भोगा । बिनु हरि भगति जायें जप जोगा ॥ ६६०,
 १७८ । महज एकाकिन्ह के भवन कवहुँ कि नारि खटाहि । १०६, ७७ ।
 महज मुहूद गुर स्वामि सिख जो न करइ मिर मानि । सो पछनाई अधाई उर
 अवमि होइ हित हानि ॥ ५२९, ६२ । महमा करि पछनाहि विमूढा ।
 ६७६, १९२ । सहमा करि पाछे पछिनाही । कहाहि बेद बुध ते बुध नाही ॥
 ७२१, २३१ । सागर सीपि कि जाहि उलीचे । ७८१, २८३ । माधु अवज्ञा
 तुरत भवानी । कर कल्यान अखिल कै हानी ॥ १०१३, ४२ । माधु चर्गिन
 सुभ मरिम कपामू । निगम विसद गुनमय फल जाम् ॥ ८, २ । माधु ते होइ
 न कारज हानी । ९६७ ६, । साधु समाज न जाकर लेखा । गम भगत
 महुँ जामु न रेखा ॥ जायें जिअन जग भो महि भारू । जनझी जोवन विटप
 कुठारू ॥ ६७८, १९० । सामनि करि पुनि करहि पसाऊ । नाथ प्रभुन्ह कर महज
 मुभाऊ ॥ ११८, ८९ । सिय गम प्रेम पियूप पूरन होन जनमु न भगत को ।
 मुनि मन अगम जम नियम मम दम विषम ब्रत आचरत को ॥ दुख दाह दार्गिद दभ
 दूषन सुजम मिम अपहरत को । कलिकाल तुलसी मे सठन्हि हठि गम
 मनमुख करत को ॥ ८३१, १३ । सिरिस सुमन कन वेधिअ हीरा । ३२३, २६२ ।
 मिवि दधीचि बलि जो कछु भाषा । तनु धनु तजेउ बचन पनु राखा ॥ ८९१, ३० ।
 सीम कि चाँपि सकै कोउ तासू । बड़ रखवार रमापति जामू ॥ १६६, १२६ ।
 सील कि मिल बिनु बुध सेवकाई । जिमि बिनु तेज न रूप गोसाई ॥ १३४२,
 ८८ । मुख हरपर्हि जड़ दुख बिलखाही । दोउ सम धीर धरहि मन माही ॥ ६२८,
 १५० । मुत बित नारि भवन परिवारा । होहि जाहि जग बारहि बारा ॥ १११७,
 ६१ । सुत बित लोक ईषना तीनी । केहि कै मति इन्ह कृत न मलीनी ॥
 १३१७, ६९ । सुधासमुद्र समीप बिहाई । मृगजलु निरखि मरहु कत धाई ॥
 ३०९, २५० । सुनहु उम्मा ते लोग अभागी । हरि तजि होर्हि विषय अनुरागी ॥

८९५, ३५ । सुनिअ सुधा देखिअहिं गरल सब करतूनि कराल । जहँ तहँ काक
उलूक बक मानस सकृत मराल ॥ ७८० २७१ । सुनु जननी सोइ सुत बड़
भागी । जो पितु मातु वचन अनुरागी ॥ ५०३, ४१ । सुनु प्रभु वहूत अवज्ञा
किएँ । उपज क्रोध ज्ञानिन के हिएँ ॥ १३७६, १०६ । सुभ अरु असुभ करम
अनुहारी । ईसु देइ फलु हृदयँ विचारी ॥ ५४४, ७७ । सुर नर मुनि
सब्र कै यह रीती । स्वारथ लागि करहिं सब प्रीती ॥ ९३२, १२ ।
सूर समर करनी करहिं कहि न जनावर्हिं आपु । विद्यमान रन पाइ गियु कायर
करहिं प्रलापु ॥ ३८२, २६८ । सेवक सठ नृप कृपन कुनारी । कपटी मित्र
मूल सम चारी ॥ ९२४, ७ । सेवक सदन स्वामि आगमनू । मंगल मूल
अमंगल दमनू ॥ ४६७, ९ । सेवक सुख चह मान भिखारी । व्यसनी धन सुभ
गति विभिचारी ॥ लोभी जसु चह चार गुमानी । नभ दुहि दूध चहत ए प्रानी ॥
८९६, २० । सेवक सुत पति मातु भरोसे । रहइ असोच बनइ प्रभु पोसे ॥
९१९, ३ । सेवा धरमु कठिन जगु जाना । ७९३, २९३ । सेवक हित
साहिव मेवकाई । करइ सकल सुख लोभ बिहाई ॥ ७६४, २६८ । सो
अनन्य जाकें असि मति न टरइ हामत । मैं सेवक सचराचर रूप स्वामि
भगवंत ॥ ९१९, ३ । सोइ गुनज सोई बड़भागी । जो रघुबीर चरन अनुरागी ॥
९८६, २३ । सोइ जानइ जेहि दैउ जनाई । जानत तुम्हहिं तुम्हइ होइ
जाई ॥ ६०२, १२७ । सोचनीअ सबहीं बिधि सोई । जो न छाड़ि छलु
हरिजन होई ॥ ६५४, १७३ । सोचिअ गृही जो मोहबस करइ करम पथ
त्याग । सोचिअ जती प्रपञ्च रन विगत विवेक विराग ॥ ६५४, १६७ ।
सोचिअ नृपति जो नीति न जाना । जेहि न प्रजा प्रिय प्रान समाना ॥
६५३, १७२ । सोचिअ पिसुन अकारन क्रोधी । जननि जनक गुह बंधु
बिरोधी ॥ ६५४, १७३ । सोचिअ पुनि पतिबंचक नारी । कुटिल कलहप्रिय
इच्छाचारी ॥ ६५३, १७२ । सोचिअ बटु निज ब्रतु परिहरई । जो नहिं गुर
आयेसु अनुसरई ॥ ६५३, १७२ । सोचिअ वयसु कृपन धनवानू । जो न
अतिथि सिव भगति सुजानू ॥ ६५३, १७२ । सोचिअ बिप्र जो वेद बिहीना ।
तजि निज धरमु विषय लयलीना ॥ ६५३, १७२ । सोचिअ सूदु बिप्र अवमानी ।
मुखर मानप्रिय ज्ञान गुमानी ॥ ६५३, १७२ । सो न टरै जो रचै विधाता ।
१२९, ९७ । सो नर इंद्रजाल नहिं भूला । जा पर होइ सो नट अनुकूला ॥

मुक्तियाँ



९०३, ४१ । सो सबु सहिअ जो दैउ सहावा । ७३९, २४६ । सो सुखु करमु धरमु जरि जाऊ । जहें न राम पद पंकज भाऊ ॥ ७९०, २९१ । सोह न राम पेम बिनु ज्ञानू । करनधार बिनु जिमि जलजानू ॥ ७७४, २७७ । सद्वा बिना धर्म नहिं होई । बिनु महि गंध कि पावइ कोई ॥ १३४२, ८८ । स्रीमद बक न कीन्ह केहि प्रभुता बधिर न काहि । मृगलोचनि के नैन सर को अस लाग न जाहि ॥ १३१७, ७० । स्वामि धरम स्वारथहि विरोधू । बैह अंध प्रेमहि न प्रबोधू ॥ ७९३, २९३ । स्वारथ मीत सकल जग माही । सपनेहुं प्रभु परमारथ नाही ॥ १२८८, ४५ । (ह) हठ बम भव संकट सहे गालव नहुप नरेम । ५२७, ६० । हरगिरि तं गुह सेवक धर्मू ॥ ७८७, २५३ । हरि इच्छा बलवान । १६८, १२२ । हरि इच्छा भावी बलवाना । ७८, ५६ । हरि माया अति दुस्तर तरि न जाइ विहंगेम । १३०१, ११५ । हरि हर निदा सुनइ जो काना । होइ पाप गोंधात समाना ॥ १०७९, ३२ । हानि कि जग एहि सम कल्पु भाई । भजिअ न रामहि नर तनु पाई ॥ १३७८, १०७ । हानि लाभु जीवनु मर्गनु जसु अपजमु विधि हाथ । ६५३, १६६ । हित अनहित पमु पच्छउ जाना । मानुप तनु गुन ज्ञान निधाना ॥ ७५९, २६४ । होइहि मोइ जो गम रचि राखा । ७४, ५२ । होंहि कुठायं मुवंथु सहाए । ओडुआहि हाथ अगनिहु के घाए ॥ ८०८, ३०६ ।

सूक्तियाँ

